LIBERATION THROUGH GLOBALIZATION: SELF-ESTEEM AS NECESSARY FOR THE LIBERATION OF AFRICAN DESCENDANTS IN THE DIASPORA

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A FINAL DOCUMENT SUBMITTED TO
THE DOCTORAL STUDIES COMMITTEE
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF MINISTRY

UNITED THEOLOGICAL SEMINARY
DAYTON, OHIO
May, 1996

United Theological Seminary
Dayton, Ohio

Faculty Approval Page
Doctor of Ministry Final Document

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ABSTRACT

LIBERATION THROUGH GLOBALIZATION: SELF-ESTEEM AS NECESSARY FOR THE LIBERATION OF AFRICAN DESCENDANTS IN THE DIASPORA

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This project was designed to re-educate persons of African descent about self-worth and identity in the Beth Salem Presbyterian Church in Columbus, Georgia and the Zion Baptist Church in Bluefields, Nicaragua. Several mutual exchanges were implemented between church members in both contexts to build more self-esteem through more knowledge of positive stories about blacks and sources from their ethnic heritage. Results of the model from the pre-test and post-test questionnaires indicate that the participants gained more knowledge of the contributions of African descendants, increased their self-esteem and gained a broader cross-cultural awareness. This model provides marginalized blacks with a ministry to develop self-esteem, black consciousness, and global involvement.

To the memory of my father,
Wilson Morris Meanes,
and my mother,
Margaret Paschell.

To my children, Wilson Morris Meanes,
Ciara Chanel Meanes,
and Kandia Marquita Meanes.

INTRODUCTION

The objective of this study is to put forward a model in ministry on self-esteem which is simultaneously rooted in Black theology, the Black Church and Pan-Africanism. My major emphasis is on the development of a Black theology of liberation and its application to the Christian church. My other emphasis is to impact the minds of blacks and to develop their perspectives of the world. This project did focus on the "re-education" of the self-worth of blacks. Blacks will use positive information about other blacks to reinforce self-esteem. Also, my self-esteem and its relationship to my experience in Nicaragua will be discussed. In addition, an explanation will be given why this study uses as contexts a church in Columbus, Georgia and another in Bluefields, Nicaragua.

Through an investigation of the historical, political, socio-psychological, and cultural exploitation of oppressed peoples in the Americas by capitalistic and militaristic European powers, this study will show how blacks endured systematic harms which undermine their identity. In light of the dispersal of African people in North and Central America since the sixteenth century, European domination and colonization of the Americas and enslavement of Africans lead to low self-esteem in black people. The task of this black theological study includes an interpretation of the Christian

community of believers referred to as the Black Church. Also, the task is to place a high value on the worth of blacks, on historical ties or bonds, and on the contributions that black people have made to the growth of the Americas. An innovative exploration into the experiences of black people can provide blacks with the resources to oppose these systematic harms themselves. For example, a model in ministry between blacks in the United States and in Latin American could link Black and Latin theologies. Cone said:

> this is unquestionably due to the issues of race and class and which should define our priority. Since black theologians have said so little about class, it is easy for Latin Americans to conclude that they must be capitalists, and thus indifferent to the global context of oppression. Since, on the other hand, Latin theologians have said so little about color and have no Blacks among their theologians, it is easy for Black Americans to conclude that they are racists.[1]

Here, Cone's statement indicates that Black American and Latin American theologians are at odds over issues. The tension between Black American and Latin American theologians could be resolved in this connection. Also, Cone's statement justifies the growing need for a model in ministry and further dialogue between blacks. Since Black theologians are members of the Black Church, this model connects a Black theology with blacks from different global contexts. The

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[1]James H. Cone, "Black Theology and Latin American Liberation Theology" in *Black Theology: A Documentary History*, eds. James H. Cone and Gayraud S. Wilmore, vol. 1 (Maryknoll, NY: Orbis Books, 1979), 510-515.

connection between these blacks is one way to oppose a systematic attempt to separate them.

An illustration which emerges out of black theological reflection and the context of the Black Church is a sermon about self-worth. Black preachers develop and use the preaching moment to reinforce the worth of black people as well as clarify some white peoples' attempts to dehumanize them. C. L. Franklin asserts:

> We are black, not because we are cursed, for blackness is not a curse; it is a curse only if you think so, and, you know, it's not really a curse then; it's just the way you think...All colors are beautiful in the sight of God...And the only reason you entertain a thought like that is because you have been culturally conditioned by white people to think that way, and they conditioned you that way because they used this as a means to an end, to give you a feeling of inferiority, and to then take advantage of you, socially, economically, and politically.[2]

Here, Franklin articulates a truth and a reality about black people in a meaningful black theological reflection. Franklin portrays blacks whose lives have been effected by acculturation and conditioning. Moreover, Franklin's usage of the sermon as a vehicle was an extremely effective way to reach the minds of many. Black church attenders and listeners often focused themselves on the messages in Franklin's sermons. Affirmations of the beauty of blackness in the eyes of God, coupled with the delivery of a powerful

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[2]C. L. Franklin, "The Preacher Who Got Drunk," in *Give Me This Mountain,* ed. by Jeff Todd Tilt (Chicago, IL: University of Illinois Press, 1989), 186-187.

sermon in worship, can certainly make black people feel as important as anyone else. This is one instance where black theological reflection and a preacher in the Black Church is attempting to strengthen the self-esteem of blacks. With the rise of attention on the inseparability of the Black Church and Black theology, focused ministries are developing to concentrate on specific areas. This study will deal with a model that focuses on self-esteem.

The central questions are what is self-esteem and how is it developed. Self-esteem has many different concepts. Mary Rutter asserts:

> The concept of self-esteem includes basic intuition. It is the importance of people's concepts and feelings about themselves. It is a well established feeling of one's own worth as a person together with a confidence and conviction that one can cope with life's challenges.[3]

Nancy Curry and Carl Johnson argue:

> Self-esteem is often treated as if it is either positive or negative, good or bad. Positive self-esteem is associated with all good things in life, whereas negative self-esteem is associated with all the bad. Hence, persons with positive self-esteem are assumed to be confident, achieving, autonomous, and friendly; whereas persons with low self-esteem are stereotyped. In reality most children and adults fall somewhere in between these polarities.[4]

Moreover, they further state this regarding the development

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[3]Mary Rutter, "Psychosocial Resilience and Protective Mechanisms," *American Journal of Orthopsychiatry,* 18 (September 1987): 327.

[4]Nancy E. Curry and Carl N. Johnson, *Beyond Self-Esteem,* 4 (March 1990): xi, 4.

of self-esteem:

> Also evident in the idea is that good feelings about the self are always healthy, whereas bad self-feelings are to be avoided. Moreover, the most adaptive self-concepts probably arrive from coping experiences in which negative states are transformed into positive ones. The concept touches the essence of the human spirit.[5]

Jawanza Kunjufu maintains this with regard to the possession of self-esteem:

> Self-esteem is one of the most important possessions a person can have. We often hear people wishing they had a job, clothes, car, money, spouse or children, but seldom do you hear people talking about self-esteem and feeling good about themselves. The best way to solve any problem is to first admit you have one. Very few people admit they have a low self-esteem and fewer develop strategies to improve it.[6]

In terms of blacks, Henry H. Mitchell asserts:

> To reject a positive identification with Africa, the continent of origin of the ancestors of Black Americans, is to reject a portion of one's own origins and history, and a significant part of oneself. [Also], something is wrong when people believe that they....[have] a lack of confidence in Black capacity, a clear deficit in self-esteem. Healing and wholeness for those who may not esteem [themselves is]....that aspect of the self that identifies one with a particular racial group. Ethnic self-esteem is the enduring evaluation that one makes about the significance of one's race, culture, and history as attributes of oneself.[7]

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[5]Ibid., 4.

[6]Jawanza Kunjufu, *Developing Positive Self-Images and Discipline in Black Children* (Chicago, IL: African American Images, 1984), 17.

[7]Henry H. Mitchell and Emil M. Thomas, *Preaching for Black Self-Esteem* (Nashville, TN: Abingdon Press, 1994), 22, 24, 25, 27.

For the most part, self-esteem can be defined as the development of a person's sense of value. It blocks attempts to erase a consciousness of one's origins. Also, it involves power, control, and acceptance. A person develops an alternative sense of self as a defense to fight social, psychological and cultural assimilation. Colonization and militarism effect self-esteem in this way.

Since the early 1600s, Spain, England, Britain, and others established colonies in parts of the Americas. Particularly in the Atlantic coast of Central America and in the southeastern portion of the United States, the militaristic attempts of these European nations to colonize oppressed people were successful. England, Spain, and other European nations have dominated natives, established settlements, developed hierarchies, and formulated governments. For instance, in Bluefields, Nicaragua, reference to governmental authority became coupled with militarism. In Columbus, Georgia, reference to governmental authorities became synonymous with Fort Benning and Fort Mitchell Military Installations. At the expense of their self-esteem and identity, enslaved blacks and natives chose to acculturate to survive.[8]

The self-esteem of blacks and Native Americans was

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[8]Jane Freeland, *A Special Place in History* (London: Nicaragua Solidarity Campaign, 1988), 18-20.

affected by their survival and assimilation under domination. For instance, the process of the globalization of Europeans' dominion and their Christian religion was based on an ideology which supported the military defeat and cultural oppression of the American peoples. European colonialism and militarism traumatically affected the confidence of dominated persons by destroying traces of their black ancestries. As a result, Europeans violently exploited blacks to legitimize their racial dominance and military conquest. Thus, through the enslavement of Africans and other free blacks, Africans decided to assimilate into the dominant culture to survive. In a process to decolonize my own mind, I observed several of their descendants in Bluefields and in Columbus.

I met blacks who were descendants of formerly enslaved persons while I was in the process of developing my own sense of self-esteem. In 1989, I attended a seminary where I experienced low self-esteem because I felt unaccepted as a black person. After reflections on my autobiographical statement for admissions, I focused my attention on low self-esteem in an attempt to gain personal understanding. In addition, the institution of the family was interrupted by the death of my mother. This tragedy was complicated by the absence of my father who was in the military and the marriage of my only sister who moved without me. As my nuclear family dissolved, it was evident that I became the primary person who made it important to hold what sense of family I had

left. From my perception of my nuclear family, little regard, if any, was held for me. Since everyone in the family left my life at one point or another, I felt I was the least important if not the unimportant member of the family. For these reasons, feelings of unacceptance and unworthiness developed and continued to affect my self-esteem.

One experience in seminary which offered an opportunity for me to develop new standards for my sense of self was a globalization project which took me to Bluefields, Nicaragua. Through several contributing experiences and exposures, I participated in an independent project on a quest to learn more about blacks I personally identified with. My neighbors, a sermon, peer groups, and employment all seemed to connect simultaneously. More importantly, this was the first time I set new standards for building more self-esteem.

For instance, I made every arrangement myself for this project. Born, reared, and educated in Harlem, New York, I was taught alternatives for survival, taught to value my heritage and was taught black consciousness. This venture was a process filled with firsts. I never travelled aboard before this trip. This was the start of my global consciousness and involvement. Although there were other participants planning to go to Managua, Nicaragua, I wanted to go to Managua and Bluefields. This was because I felt strongly about meeting people of African descendant and Baptist faith. This project gave me competence, acceptance,

and power. Through this experience, I developed more self-esteem. Thus, a Georgia and Nicaragua connection was established. This was the foundation for my argument that a church in Georgia and another in Nicaragua can work together to build more self-esteem.

Beth Salem Presbyterian Church needed to develop a ministry which broadened the member's view of their identity as well as built their self-esteem. The church's focus was on clarifying its identity, clarifying its direction of ministry and planning the church's calendar of events. In the second week of January 1994, a written mission statement of the church was developed as a result. The development of a mission statement preceded the planned projects for the year. Since members wanted leadership and direction from their pastor, I suggested that the church invite a former friend from Nicaragua to share in the church's family retreat and to speak one Sunday. The invitation of an international guest had implication for further international church relations. Moreover, there was no reason mentioned why these events could not materialize. Also, this suggestion was an effort to expose the members to other blacks in the global community and to associate the church's identity with a specific mission focus. In addition, this suggestion was in line with the direction of the larger denomination, the Presbyterian Church, U. S. A. The idea of Beth Salem Church being noted for its involvements beyond the United States was

well received. Given that these individuals felt unimportant within the Flint River Presbytery as members and felt misunderstood within the Christian community as black Presbyterians, the opportunity to work with a black preacher and a black church provided an alternative pathway to restore Beth Salem Church to prominence locally and internationally. As a result, this suggestion was adopted. This is the primary reason why and how Beth Salem Presbyterian Church in Columbus, Georgia connected with another church, Zion Baptist Church in Bluefields, Nicaragua.

Another reason why this Georgia and Nicaragua connection exists is because of the tension between Black and Latin theologies. Because Afro-Latinos exist in Nicaragua, black people live in both contexts. Clearly, Cone's statement that was cited earlier reflects the absence of Black theologians in Latin American theologies of liberation. Perhaps black theologians would surface in a model in ministry which includes them.

CHAPTER 1

THEOLOGICAL FRAMEWORK

CONTEXTUAL ANALYSIS

The analysis in this section will be on the contexts of the Beth Salem Presbyterian Church and the Zion Baptist Church. Briefly, historical factors, sociological aspects, and fundamental principles of these Presbyterians and Baptists in both contexts will be discussed. Also, the historical, theological and biblical foundations of this model in Black theology will be analyzed.

BETH SALEM PRESBYTERIAN CHURCH

The Beth Salem Presbyterian Church is located in Columbus, Georgia. It is situated in an educational environment near Saint Mary's Video Communication and Technology Elementary School and Saint Mary Magdalene Episcopal Church. Thus, the church's community is known as "an educated church community."

Historically, there are several significant factors which are worthy of consideration. First, the church was organized by black professionals as the Second Presbyterian Church. The organizers were two black elders who were members of the First Presbyterian Church. Second, the church merged with the northern branch of the divided Presbyterian denomination. In 1931, the church operated under the banner of the Presbyterian Church in the United States (P.C.U.S.,

the southern branch of the denomination). The Southwest Presbytery, the regional representative body of this larger national denomination, deeded the church to the Knox-Hodge Presbytery, the regional representative body of the United Presbyterian Church in the United States of America (U.P.C.U.S.A.), at which time the name was changed to Beth Salem United Presbyterian Church.

Third, Timm Cyrus supplied the church regularly while significant growth was experienced, and it relocated to its present site at 4315 Saint Mary's Road. In 1980, Rev. Cyrus was installed as pastor at the first Sunday morning worship in the new building. This installation and dedication service was a significant event in the life of Presbyterians and blacks in Columbus. This service, led by Dr. Benjamin E. Mays, was an indication of growth, competence and hope.

Fourth, in the fall of 1980, a national merger completed between the Presbyterian Church in the United States and the United Presbyterian Church in the United States of America. The media's focus on the Presbyterian denominations' re-union meant increased growth in church membership and blacks' receptivity to the Presbyterian Church. Major attention was focused on Presbyterians in Columbus because this was where the Presbyterian Church in the United States held its meetings to discuss re-uniting with the other branch as one denomination. Politically, Beth Salem was the only black church in Columbus involved in a new church development and

in the United Presbyterian Church in the United States of America. On one hand, Rev. Cyrus was asked his views on the re-union as one prominent Presbyterian leader. On the other hand, he was not invited to any of the forums. Since classism and sexism were not major concerns for Presbyterians, the concern of racism was controversial. As a result of the controversy, Beth Salem was marginalized in the re-union meetings.

Fifth, stigmatized with controversy, Rev. Cyrus resigned in June 1983 to accept another call. Various ministers supplied the pulpit due to the church's inability to call an ordained Presbyterian minister. The factors which contributed to the church's inability to maintain a pastor were its enormous debt, the end of media focus on the Presbyterian denomination and the decline of the church membership. In August 1991, Rev. Robert Everett Powell, a former Baptist minister, was called. However, an illness forced his early resignation. In March 1993, William Morris Meanes was called to offer pastoral leadership in the face of great challenges.

This year will end my second year as pastor of this church. Sociologically, the church's diversity is un-common. The congregation is somewhat stable as it is comprised of seventy-nine members. Most of its members live in Muscogee County, Bibbs County and Fort Benning. The racial composition of the church is 99 (78.21) percent black and 1

(0.79) percent white. Although Beth Salem is located in a predominantly military town, some members work as teachers, professors, businessmen, librarians, lawyers, counselors and home care workers in local institutions and agencies.

Unfortunately, Beth Salem is modeled after white churches. Its worship services are characterized by formality, quietness, brevity and anthems. This "black Presbyterian church" views a worship service as an exclusive, educated and sophisticated experience. Gospel music, young peoples' choirs and various instruments are not appreciated. James H. Harris argues, "this effort to imitate the oppressor holds these churches in bondage because they are unable to rejoice and weep with their other black brothers and sisters."[9]

Harris' depiction essentially shows how members in the Black Church assimilated into mainstream American culture. Members in Beth Salem are keenly aware of the political and socio-economic aspects with which they must live. They are more inclined to work for change slowly. Their work tries not to cause disruption or alienate other people. As a compromise, the methods these members used to do something about the socio-economic conditions are through their educational achievements and financial successes. Because

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[9]James H. Harris, "Black Church and Black Theology," in *Black Theology: A Documentary History*, vol. II, ed. Gayraud S. Wilmore and James H. Cone (Maryknoll, NY: Orbis Books, 1993), 94.

other black churches in the larger community are primarily concerned with helping people cope with deplorable conditions, Beth Salem could benefit from the concepts of Black theology and Pan-Africanism. These concepts would connect those in an "exclusive experience" with those in an "experience of the heart." Beth Salem's awareness of its black identity arrived at time when integrating into white denominations meant reconciliation and/or acceptance. As a result, "passing" as "acceptable" blacks in the view of white Presbyterians and as "blue bloods" in the view of other black churches is the equivalent to isolation from both.

Fundamentally, the principles of Beth Salem Presbyterian Church's faith are based on several convictions. These convictions are the sovereignty of God, the infallibility of the Holy Bible and the lordship of Jesus Christ as head of the Church. Small churches similar to Beth Salem are called by God to be places of growth, healing and wholeness. These types of churches are where part of the focus is on self-worth and the development of persons where they are. Whether a church is viable depends on its ministry to the spiritual wholeness of the members more than upon budgets or statistics on church membership. Primarily, Beth Salem is a sharing community of faith where members strongly feel that God has called the church into being to restore spiritual wholeness. In its history, the church has not been supportive of other pastors and churches in global involvements or interests in

personal relationships.

Surprisingly, the members in this closely-knit congregation are now developing a liberal attitude and serious desire to broaden themselves by thinking globally and acting locally. The member's eagerness to understand the gospel message in a multicultural world through personal relationships is apparent by their receptivity to me, an African American with a Caribbean heritage, to be their pastor. Moreover, I have been a Presbyterian and a Baptist minister. The member's are benefiting from my experiences and insights as their pastor whose background is two-fold. Now the Beth Salem congregation can take pride in having had a Jamaica minister twice and now another minister whose heritage is partially from Kingston. This marks the beginning of an awareness of a black cross-cultural consciousness. A few members have had cross-cultural exposure through travels on business, military deployment and vacation in other countries. However, the few in the predominantly black membership who have traveled aboard have been involved in short-term tourism.

The presence of many persons of African descent as participants in the life of the church and community made the members seriously consider the mission focus of the Presbyterian Church as "partners in mission" with persons of African descent in Africa. This awareness increased when I became the global missions advocate for the Flint River

Presbytery. Also, a member named Linda Gunn hung banners in the worship sanctuary which were made of African Kente cloth as a symbol of our church's identification as persons of African descent. These events contributed to the interest of the church in ecumenical understandings of partnerships with persons of African descent, cross-cultural sharing by the context associates and other members at Beth Salem and global exposure.

ZION BAPTIST CHURCH

The Zion Baptist Church, the Zion Baptist Multilingual, Multicultural School and the Zion Baptist Mission House comprised the Zion Baptist Industrial Mission. The church was founded as a foreign mission site by black Baptists from the United States for Christian persons and for African descendants at a cost of $25,000.00.[10] In Bluefields, black Baptists were unheard of as a distinct denomination. Interestingly, the usage of the name, National Baptist Convention, had broad appeal.

Historically, Zion Baptist Church's existence was caused by several factors. First, African descendants in the United States of America began their outreach to Nicaragua through the Black Church in the National Baptist Convention, United States of America, Incorporated. In 1958, there were no foreign missionaries who were black and from the United

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[10]Owen D. Pelt, *The Story of the National Baptists* (New York, NY: Vantage Press, 1960), 159.

States at this time. Second, Rev. D. Timpson, a "son of the soil" of Bluefields, had come to the United States and joined the National Baptist Convention. He was sent back to his home to pastor and supervise the ministry of the Foreign Missions Board.[11]

Third, J. Raymond Henderson, a prominent minister who pastored in New York, Virginia, Massachusetts, Atlanta and California, started a campaign at his church to raise funds ($3,000.00 annually) to build a church for blacks in Bluefields, Nicaragua. Henderson applied his understanding of Christ's charge in Matthew 28:18-20. In terms of missions, Henderson felt led to go to Bluefields because it was where the black and poorest people were located.[12] In addition, this was one of the few places where the American Colonization Society would permit blacks and black churches to do missions.[13] For Henderson, location was not the major issue. He simply had not arrived in Africa with regards to Christ's great commission. As a result, a black pastor and a black congregation theologically and culturally identified themselves with other African descendants in a global context.

Fourth, black Baptists supplemented the church in

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[11]Ibid., 159.

[12]Ibid., 154, 158-159.

[13]Ibid., 157.

Nicaragua and introduced the residence to improved housing, health care and education. Thus, the establishment of Zion Baptist Church and four other church was the result of these factors.

Four churches developed out of Zion Baptist Church, "the mother church": Saint John Baptist Church in Cukra Hill, New Hope Baptist Church in Haulover, Mount Calvary Baptist Church in Ahuas and Saint John Baptist Church in Pearl Lagoon.

Fundamentally, Zion Baptist Church was respected for its conservative, elite and privileged identity. The principles for their Baptist faith are based on seven convictions. These convictions are the primacy of scripture, the priesthood of believers, the regeneration of church members, the autonomy of the local congregation, the believer's baptism, the ordinance of the Lord's Supper and the separation of the Church and state.

Unfortunately, Zion Baptist Church also was modeled after white churches. Sociologically, something in the ethos of the membership gave the members the impression that Zion Baptist Church was closer to what a conservative, white church was like than a black church. Ironically, Zion Baptist Church was established by blacks in the United States. Although the members' ancestry, experience and complexion are black, their characteristics are reminiscent of white churches. The focuses of this church are spiritual ministries such as preaching, seeking converts and assisting

people in their quest for heaven. These focuses are derived from concentrations set forth by white Baptist churches.

Bluefields is the capital on the southeastern tip of Nicaragua. The population is approximately 860,000. The area is the size of New York City. The official language is Spanish. The other languages Nicaraguans speak are English, French Creole and Miskito. In June 1995, I had the privilege of visiting Zion Baptist Church. I was not there as a tourist but as a guest pastor in a pulpit exchange project. My initial shock was two-fold and difficult to bear.

First, the presence and the enforcement of the military was frightening. As the plane touched down, the first thing that caught my eye was the national soldiers with military machine guns. For me, the cultural shock I experienced was something different and disturbing. As a result, I returned to the United States with fear and sadness. The ethnic conflict over a separate state by the "bush" or African people on the Atlantic coast cannot be settled by antagonizing the Spanish or Latino majority on the Pacific coast. The "bush" people were militant groups whose fight was with the Managuan government.

Second, the pastor, Alberto Orlando Rigby, and several church members had an identity crisis. The identity crisis centered around the question of whether African or Latino was their nationality. Due to the confusion these members were experiencing with a dual identity, they asked me whether or

not the National Baptist Convention, U.S.A., Inc., was mostly white or black. Being both African and Central American, Zion Baptist Church had the impression that the National Baptist Convention, a predominantly black denomination, was run by whites. The church members were unaware of the progress of blacks and the Black Church in the United States. Ironically, they were conscious of the affects of militarism and classism on blacks, but they were not aware of the affects of racism and sexism in the United States.

The affects of military violence and a caste system had such a major impact on the culture of the black members in the Zion Baptist Church that racism and sexism were overshadowed. As a result, many members believed that white folks sent me for two reasons. First, the reason why members thought I was sent was due to my age, ancestry and socio-economic status. Initially, the members thought I was a novice who had no choice in the determination of where I was sent. Second, the members thought no black in the United States had the wherewithal to take an interest in and identify with "the forgotten" churches in Nicaragua. The impression the members had reflected what Henry H. Mitchell referred to as "a spiritual deficit called low self-esteem."[14] In an attempt to "blend in" or "fit in," other churches solved their identity crisis by assimilating into the larger

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[14]Henry H. Mitchell and Emil M. Thomas, *Preaching for Black Self-Esteem*, 10.

culture. For instance, persons in these churches adopted the Spanish language, economic patterns and political practices. However, members felt disenfranchised, oppressed and ostracized in a society that elevated Latinos while blatantly denigrating blacks. Much of this stemmed from the images of blacks that Latinos formulated from out dated American mass media images and programs.

The visual mass media images about blacks came from Costa Rican programs. Mainly, the programs consist of 1970s syndicated re-runs and taped 1957 Christian radio broadcasts from Southern Baptist evangelists in the United States. For instance, I watched re-runs of the *Flip Wilson Variety Show* and *Sanford and Son Show* while I was there. The images shown were systematic attempts to exploit and stereotype black entertainers as the butt of jokes. Positive images of black entrepreneurs were very few. These images communicated a message that black people were only "show-offs" who were good at jokes and nothing else. Also, these images led the members of the Zion Baptist Church to believe that blacks in the United States lack the capacity to lead the National Baptist Convention. One factor which contributed to this image was the sad fact that William J. Harvey III, the General Secretary of the Foreign Missions Board of the National Baptist Convention, never sent anyone clearly identifiable as black to visit Zion Baptist Church since the early 1980s and the death of J. Raymond Henderson.

Furthermore, the complexion of Henderson was very light and the pictures the members saw of William Harvey depicted another person who could "pass" as white or Latino.

In light of the negative images of blacks, the pictures of Henderson and the depictions of Harvey, the system of European domination continued to influence the members identity. This system was coupled with the support of white motion picture owners who marketed mass media images. The influences of these images were profound. For instance, the Latino government manipulated, colonized and presented positive and dominant images of whites and/or Latinos. Also, these images, primarily, depicted a multi-cultural world as though the world was mono-cultural with a few exceptions. The black members thought they were alienated and abandoned by their country and church and/or denomination. Their need for acceptance by mainstream Latin American society resulted in a subconscious self-hatred and detestation of blacks. For instance, brown skin and other West African features prevented them from being viewed with favor. They struggled with a particular need in their Latino ruled world: self-esteem for blacks. The crisis of identity distressed and tormented these black Nicaraguans who had little contact with or knowledge of their African roots.

Thus, the member's identity crisis stemmed from their lack of identification with other Latinos because of their African ancestry which went against the grain of European

ancestry. The concept of the superiority of European ancestry resulted in black Nicaraguans' inability to effectively assimilate and integrate into mainstream Nicaragua. The Zion Baptist Church does not have a ministry to address low ethnic self-esteem. However, the members were proud to see me as a young, black and educated pastor. My presence encouraged the members and provided them with a reason to increase their ethnic self-esteem. Also, my presence had implications for a historical, theological and biblical study of self-esteem for blacks. Thus, the next factors raised will be the historical, theological and the biblical foundations of the model.

HISTORICAL FOUNDATION

In black theology, there are several sources used in the construction of historical, theological and biblical foundations. These sources are black history, sermons, folktales, spirituals and historical narratives.[15] James H. Harris' explication of these sources include the Black Church, experience, culture, scripture, revelation and tradition.[16] Gayraud S. Wilmore states that there are three sources: the black community, the writings and addresses of

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[15]Carlyle Fielding Steward, III, *God, Being and Liberation* (Lanham, MD: University Press of America, 1989), 15.

[16]James H. Harris, "Black Church and Black Theology," in *Black Theology: A Documentary History*, eds. James H. Cone and Gayraud S. Wilmore, vol. 2, 87.

black preachers and public men of the past, and the traditional religions of Africa.[17] All of these sources are based on scholarly black theologians' critical interpretation of the experience of oppression and liberation. Since theology is usually reflective and is done by and for the privileged classes, Black theology is done in academia by black theologians. Usually, black theologians are academicians and not pastors. Harris notes, "there is a conscious and systematic approach developed to gradually infuse the church with the concepts of liberation."[18]

For Harris, it is precisely through the Black Church that Black theology developed. Beth Salem Presbyterian Church and Zion Baptist Church's interpretation as practitioners will have significance to them in the construction of a Black theology in a model in ministry. Let us now turn our attention to the specific sources of these two churches' theological framework by first examining their historical foundation. The historical foundation for constructing a Black theology and developing more self-esteem is black history. The historic roots and religious foundation of black people is a deep awareness of an idea that builds self-esteem. It is the idea that "I am somebody"

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[17]Gayraud S. Wilmore, *Black Religion and Black Radicalism* (NY: Doubleday and Company, 1973), 216-219.

[18]James H. Harris, "Black Church and Black Theology," in *Black Theology: A Documentary History*, eds. James H. Cone and Gayraud S. Wilmore, vol. 2, 87.

in a culture that insults the ancestry of blacks. Henry H. Mitchell declared:

> Our ancestors did not leave the shores of Africa with low self-esteem. Their traditional culture and religion had been supportive of selfhood in many ways, both in belief and in direct experience. African Traditional Religion (ATR) contained no notions of a divinely ordained permanent underclass or caste. Self-esteem was supported in ATR by a belief system and by many folk customs.[19]

Here, Mitchell's assertion is how beliefs and folkways in Africa support self-esteem. African children in the Yoruba clan were given a specific personhood once the soul left heaven to be born on earth.[20] These children were awed and adored in tribes and clans. This tendency among Africans to adore, deeply care for and informally adopt children, men and women continued among some blacks in the United States despite the oppression of enslavement. Historically, one place in black communities where this was done most effectively was the Black Church.

In black theology, the Black Church, historically, served as a support systems for black family units. Through familial support groups[21] or church family relationships, family system societies survived enslavement, violence,

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[19]Henry H. Mitchell and Emil M. Thomas, 30.

[20]Ibid., 31.

[21]Floyd Massey, Jr. and Samuel Berry McKinney, *Church Administration in the Black Perspective* (Valley Forge, PA: Judson Press, 1976), 19.

dehumanization and acculturation. Black men and women demeaned under oppression, divested of self-worth by exploitation and separated by slavery found solace in the Black Church. Similar to some African characteristic of African tribal societies, these individuals developed self-esteem. Thus, the Black Church, in its quest for the survival and the liberation of blacks, was and remains to be a primary support system for self-esteem. Dwight N. Hopkins asserts:

> Throughout Black life, historically and today, ...the most dominant example of a liberation quest has appeared within the African-American Church. The thirst for, belief in, and work of freedom have and continues to appear in non-institutional church movements. ... the African American community felt a sense of collective self-worth, transformative values, and a liberation faith inspired movement. Millions of poor and illiterate Black folk have developed an enduring faith. And such a rock-like faith has survived. Moreover, that historical faith has ensured Black positive self-identity and self-determination. God's brilliancy supersedes human restrictions and offers the presence of grace in diverse global ways.[22]

Hopkins argues that the Black Church consist of indigenous sources which can successfully lay its own foundation to build more self-esteem in women and men. For Hopkins, the self-esteem of black folk is an important aspect of their identity. Phrases such as, "a sense of collective self-worth" and "Black positive self-identity" allude to the

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[22]Dwight N. Hopkins, "Black Theology and a Second Generation," in *Black Theology: A Documentary History*, vol. II, eds. James H. Cone and Gayraud S. Wilmore (Maryknoll, NY: Orbis Books, 1993), 63.

significance of self-esteem as it is closely paralleled with faith. Furthermore, in worship services, self-esteem was built when persons, particularly men, were possessed by the Holy Spirit. As a result, they were awed and respected by others when these persons shouted. Soloists, who were led by the Spirit, rendered their song with improvisations. The applause in response to the song built more self-esteem in the soloist and in the hearer. The self-esteem of black women was increased when women were granted ordination, elected to decision-making boards, made mistress of ceremonies, presidents and chairpersons of organizations, and headed women's day activities. Jacquelyn Grant observes:

> It is often said that women are the "backbone" of the church. What they really mean is that women are in the background and should be kept there. They are merely support workers. The conspiracy to keep women relegated to the background is also aided by the continuous psychological and political strategizing that keeps women from realizing their own potential power in the church. It is by considering the distinction between prescribed support positions and the policy-making, leadership positions that the oppression of Black women in the Black Church can be seen more clearly.[23]

Here, Jacquelyn Grant critiques the actions of the Black Church on the issue of women. With positive intentions, Grant argues that the location of women in the church had a direct relationship to the message of liberation and

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[23]Jacquelyn Grant, "Black Theology and the Black Woman," in *Black Theology: A Documentary History*, vol. I, eds. Gayraud S. Wilmore and James H. Cone (Maryknoll, NY: Orbis Books, 1993), 328.

affirmation. For instance, women should be located in decision-making bodies in larger numbers more so than men if more women primarily support the church. These church activities provided sanity and self-esteem for the enslaved person who needed something to compensate for their discouragement and low self-esteem. Interestingly, the time of institutionalized slavery was not the worst period for developing self-esteem for blacks.

The turn of the century was perhaps a "high" time period in black survival and a "low" time span in black self-esteem. While in enslavement, blacks proudly called their churches "First *African*" Baptist or Presbyterian. In 1816 and 1820, two denominations called themselves "*African* Methodist." However, converted blacks, particularly black Baptists, proudly practiced and preached Protestant idealism to African descendants throughout the diaspora in the 1890s. For the most part, their mission was to proselytize and convert others. Sandy D. Martin argues that black Christians were not simply assimilationists who imitated their white Christian former enslavers in the efforts of the Protestant ideal.[24] On the contrary, black churches and black Baptists had adapted the evangelistic practices of Protestantism simply to aid blacks everywhere. Black Baptists organized

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[24]Sandy D. Martin, *Black Baptists and African Missions* (Macon, GA: Mercer College Press, 1989), 4-13.

and controlled independent operations as they exercised authority over activities. Moreover, blacks felt dignified and proud because of the survival of the Black Church's songs. In the song *"Oh Freedom,"* the words, "And before I'd be a slave, I'd be buried in my grave" spoke to blacks' sense of ethnic self-respect before the Civil War. However, blacks were taught to be ashamed of their African heritage. For instance, European American continuity encouraged blacks to deny their African heritage and to be proud to be American. William E. B. DuBois wrote:

> This double-consciousness, this sense of always looking at one's self through the eye of others, of measuring one's soul by the tape of a world that looks on in amused contempt and pity. One ever feels his twoness, -an American, a Negro; two souls, two thoughts, two unreconciled strivings, two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder.[25]

Here, DuBois described the dual position blacks found themselves in. This description suggests that their quest for black self-esteem diminished. Perhaps, DuBois also referred to the way blacks shifted their quest for the survival of black institutions. In addition, the Jim Crow laws were evidence that whites believed that blacks were insignificant. Thus, blacks in churches and in other places were under constant threat, thus, their self-confidence was reduced tremendously. Blacks felt inferior and their self-

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[25]William E. B. DuBois, *The Soul of Black Folks* (New York, NY: New American Library, 1969), 45.

esteem was deeply penetrated. Depression has a way of making one feel humiliated at best and destroyed at worst when one is oppressed. Historically, blacks in this century have been humiliated as they lived in oppression with low self-esteem. Not only is there a historical foundation for constructing a Black theology and developing more self-esteem, but there is also a theological foundation.

THEOLOGICAL FOUNDATION

The theological foundation for constructing a Black theology is the black experience. Also, a Black theology which develops more self-esteem and embraces a global perspective on the struggles of African descendants is the theological foundation for this model. Black theology is separate from white mainstream theology for at least two reasons. First, in order for the Black Church to be fully committed to the struggle for black liberation, it must be freed to critique white Christians' theological distortions. Second, Black theology is a systematic approach to respond to the failure of white theologies to adequately address the black experience. James Cone argues:

> On the American scene today, as yesterday, one problem stands out, the enslavement of Black Americans. But as we examine what contemporary theologians are sayings, we find that they are silent about the enslaved condition of Black people. Consequently, there is no sharp confrontation of the gospel with White racism. There is, then, a desperate need for a Black Theology; a theology whose sole purpose is to apply the freeing power

of the gospel to Black people under White oppression.[26]

Cone further asserts:

> The appearance of Black Theology on the American scene, then, is due exclusively to the failure of White religionists to relate the gospel of Jesus to the pain and suffering of being Black in a White racist society.[27]

Here, Cone frankly asserts the rationale for a Black theology. Drawn out of the pain and suffering of the black experience, black theology utilizes a theology of survival and a liberation message found in the gospel for the poor and the oppressed who had low social status and low self-esteem. This message, omitted by most white theologians and ecclesiastical structures due to the preservation of social and political establishments, assures blacks that God is involved in their corporate survival during ordinary, extreme and oppressive times and situations. This theology of survival is the essence of the ministry of many black churches. Not only does the liberation of black people from white oppression and the failure of white theologies serve as grounds for a Black theology which builds self-esteem, but the black Central American experience in Nicaragua is also grounds.

In Black theology, the theological foundation for

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[26]James H. Cone, *Black Theology and Black Power* (New York, NY: Seabury Press, 1969), 31.

[27]James H. Cone, *A Black Theology of Liberation* (Maryknoll, NY: Orbis Books, 1986), 23.

developing more self-esteem in black Nicaraguans is the black Central American experience. The black experience in Nicaragua was affected by Catholicism and American Protestantism within the context of the development of colonialism. Between the eighteenth and nineteenth centuries, Fransican Catholic and American Protestant missionaries approached and colonized native Americans and enslaved blacks after years of initial attempts to withhold Christianity. Due to years of civil unrest and dominance, blacks adopted whites' versions of religious ideologies and doctrines. Blacks were acculturated and converted as they adapted to particular versions of the practices and beliefs of these white Christians.[28]

Theologically, white American Christians understood themselves to be chosen to spread the religion of Protestant Christianity to these blacks in a type of paternalism. In short, the religion of Protestant Christianity was the gospel synonymous with the pursuit of wealth and happiness etc... as defined by white Christian values. This perspective inclined whites to understand that God chose their new religion (American Protestantism) and their new nation (the New World or America) as God's elect.[29] For instance, the impression

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[28]Kenneth Scott Latourette, *The Great Century in Europe and the United States of America, A. D. 1800-1914*, vol. IV (Michigan: Zondervan Publishing House, 1941), 1291.

[29]Ibid.

was that white Protestants had the right to promulgate their religion and their socio-political culture onto blacks who subscribed to notions of being children of God. Thus, a foundation for blacks and black churches for constructing a Black theology and developing programs and ministries was laid when blacks in Nicaragua accepted the culture and religion in the United States. This acceptance resulted in the oppression of African descendants and the suppression of Afro-Nicaraguan culture. This is to say, Black theology and black churches in the United States had a clear way to mutually aid and develop blacks in Nicaragua through theological and biblical foundations.

BIBLICAL FOUNDATION

In Black theology, the biblical foundation for developing more self-esteem in blacks is scripture. The scriptures Jesus quoted in Deuteronomy 6:5 and Leviticus 19:18 referred to what Jesus called the two greatest commandments:

> The most important one is this: 'Hear O Israel, the Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' The second is this: 'Love your neighbor as yourself.' (Mark 12:29-31)

Here, Jesus relates the love of the self to a neighbor. The two are connected by this love as it is surrounded by the love of God. Henry H. Mitchell argues:

> Self-love is the pattern and paradigm for neighbor love. Also, love of the self is *assumed*.

> 'Love your neighbor as yourself' implies that the lover is already loved--at least by himself for himself![30]

Mitchell's explication depicts an inherent assumption that the lover has learned how to love himself/herself and has retained this knowledge. This has implication for blacks. Some blacks either have forgotten how to love themselves or have learned how *not* to love themselves. For instance, a favorite passage in Isaiah 64:6 teaches, "all our righteousness is as filthy rags." Paul humiliated himself, "O wretched man that I am!" (Romans 7:24) Jesus demanded his followers to deny themselves. (Matt. 16:24; Mark 8:34; Luke 9:23) The tension between self-denial and self-affirmation is a contradiction. Interestingly enough, more passages raise-up people.

In Genesis, the declaration, "God said, 'Let us make man in our image'" encourages the reader with knowledge that he/she is made in God's image. (Genesis 1:26-27) The psalmist wrote, "I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works." (Psalm 139:14) A foreigner from Syrophoenecia was encouraged when Jesus said, "O woman, great is thy faith." (Matt. 15:28) Here, Jesus encouraged a thief by telling him that paradise is where they both shall be soon. (Luke 23:43) Paul encouraged the Thessalonians to build-up persons with low self-esteem.

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[30]Henry H. Mitchell and Emil M. Thomas, 28.

(1 Thess. 5:14) Also, Paul encouraged Timothy to look inside himself to find the gifts God gave him. (II Tim. 1:7) Both testaments are filled with passages which build-up persons.

Some scriptures are primary sources in the development of Black theology. Old Testament passages, particularly Exodus 5:1, depict a biblical basis for developing Black theology. Exodus 5:1 depicts God's plan of liberation for enslaved people. This depiction is a record of God's developing involvement in the survival of Israel and its Egyptian and Babylonian escapes. In addition, the shared stories of the heroes of enslaved Israelites and enslaved blacks are foundational for spiritual bonding and identification in the furtherance of Black theology. These depictions are not limited to the Old Testament, but they are also in the New Testament.

New Testament passages are also primary sources in the development of Black theology. Scripture reveals the Jesus who liberated the socially oppressed. For many blacks, who use scripture in considering themselves, Luke 4:18 can serve as encouragement. In this passage, Luke depicts a reality in life in the black experience in the Americas. Here, Luke maintains that the captives are to be released, the blind are to regain sight and the oppressed are to be freed. These can be reassuring messages for most blacks to read and/or hear. Another depiction in scripture where most blacks see themselves is in the placement of persons at judgement. This

is to say, most blacks adopt a restored confidence once they read that many of the last will be first. (Mark 10:31)

In summary, these two contexts and three foundations are important for this study. Each one is important in understanding the experiences, sensitivities and struggles of these blacks. In the next chapter, this study will deal with a focused model in ministry for blacks through the practice of a theology of liberation. The theological framework of Black theology is preferred when the needs of the Black Church are addressed in a model. This point marks the transition from theory to praxis. Thus, Liberation Through Globalization: Self-Esteem as Necessary for the Liberation of African Descendants in the Diaspora is the title of a model in ministry which addresses a need for self-esteem in blacks in Latin American and the United States of America.

CHAPTER 2

LIBERATION THROUGH GLOBALIZATION: SELF-ESTEEM AS NECESSARY FOR THE LIBERATION OF AFRICAN DESCENDANTS IN THE DIASPORA

This model in ministry was designed to build more self-esteem in persons of African descent in the Beth Salem Presbyterian Church in Columbus, Georgia and the Zion Baptist Church in Bluefields, Nicaragua. I had done preliminary studies and exchanges as a seminarian with the pastor of the Zion Baptist Church for the foundation of this model. The model in ministry enabled these marginalized Presbyterians and Baptists for the first time to come in contact with one another and to understand the meaning of their ethnicity. Also, the participants view their racial identity with greater appreciation as they consider the contributions of their heritage. The following are the preparations for the model, the presentation of the model, and the results/findings of the model. Thus, the study will now move towards praxis.

PREPARATION FOR THE MODEL

This section is a general description of the model. The context associates and the discussion before the model was implemented will be explained. The preparations for the model developed out of personal goals and growth experiences. Early in the plans for the model, I had three goals. The first goal was to become an effective facilitator in

connecting the Black Church, Black theology and Pan-Africanism or global consciousness. The second goal was to help the context associates become involved in clarifying their self-identity through information and self-esteem. The third goal was to make the Doctor of Ministry document available to the Global Missions Division of the Presbyterian Church, U. S. A. and the Foreign Mission Board of the National Baptist Convention, U.S.A., Inc. in an attempt to assist in the development of effective ministries to affirm blacks.

The background of the model addresses my formative experiences and the participants. In 1990, I participated in a globalization project in seminary where I travelled and preached in black Baptist churches along the Atlantic coast of Nicaragua as a part of my theological growth as a second year seminarian. The ethnicity of people on the Atlantic coast, the sense of disconnection from the black Baptists in the United States and the low self-esteem in the members due to a loss of hope in a militaristic society caught my interest. As a result of this globalization project, Reverend Alberto Orlando Rigby and my relationship developed. Through correspondence over the years, both of us attempted to find ways to work with each other. For instance, I invited Reverend Rigby to participate as an international guest in Beth Salem Presbyterian Church's family retreat in 1994. In some church members, this initiated a personal

interest in learning more about other blacks beyond their particular church and national contexts.

Many of the members' responses indicated growth and was overwhelmingly positive. Interest beyond the local congregation came from several persons in different age and class categories around the time I thought about what type of model the church could develop. Peggy [redacted], Maurine [redacted], and Jean [redacted] were the church officers who were interested in working with me to assess a specific need to address. In February 1994, I identified seven persons who would serve as my consultant team. The consultant team was composed of my primary mentors, Dr. Jacquelyn Grant (Mentor of the Black/Womanist Theology Doctor of Ministry Group and Area III Chairperson of Systematic Theology at the Interdenominational Theological Center, Atlanta, Georgia), Dr. Dwight Hopkins (Mentor of the Black/Womanist Theology Doctor of Ministry Group, United Theological Seminary, Dayton, Ohio), Dr. Michael I. N. Dash (Associate Professor/Director of Field Education at the Interdenominational Theological Center, Atlanta, Georgia), and Dr. Marsha Sullivan-Haney (Mentor of the Is This New Wine Doctor of Ministry Group, United Theological Seminary, Dayton, Ohio).

The consultants separately met with me three times. In February 1994, I consulted with them to evaluate the model's design. In January 1995, I consulted with them to evaluate

the plans for the final document. In addition, I consulted with them by telephone and through private sessions when needed. One of the consultants had the opportunity to visit Beth Salem Presbyterian Church in Columbus, Georgia.

In September 1994 during my pastoral observations, a call was given for members interested in participating with me on a project. Pamela [redacted], Jettie [redacted], Marie [redacted] Mary [redacted], Elroid [redacted], Gregory [redacted], S. L. [redacted], K. [redacted], John [redacted], Debra [redacted], Katie [redacted] and Joel [redacted] were the interested members. The interested officers, twelve members and I met to discuss our focus and goals. This was how the participants were chosen. Their decision to participate was simply because the idea interested them, and the idea had realistic implications for the church's plans. Although the members were interested, they depended heavily on my directions.

Since I had more experience with the Nicaraguans and since I decided to enter a doctorate degree program, I depended on the role of my four remaining consultants. The interested members became the context associates, and their role in developing the model was significant. The contributions and reflections of the context associates in the design, implementation and evaluation were invaluable.

The idea for this project developed from the interest of Reverend Rigby and my consultants. Given the context

associates' overwhelming desire for more involvement from Reverend Rigby and given that my consultants helped me determine that low self-esteem was a concern for the members, I recommended that the context associates work with the church in Nicaragua. Our initial focus was on building more self-esteem in African descendants in the Beth Salem Presbyterian Church, Columbus, Georgia and the Zion Baptist Church Bluefields, Nicaragua. Because racist and militaristic societies dominated and oppressed blacks and because these systematic harms lead to low self-esteem, a model in ministry was proposed to counter white supremacy and denigrating insignias of inferiority. This model had proposed goals (1) to inform these black people through "un-learning" racist notions of self-worth; (2) to build more positive self-esteem in these persons of African descent through dialogues between themselves and correspondences between the two churches; and (3) to encourage the participants to consciously use their ethnic heritage as a source for finding the capacity to persevere in racist societies. Other long term goals were for members in the two churches to focus on a model in ministry in economic self-reliance. Self-reliance is where the churches focus on finding ways to develop businesses to recycle money and transport seafoods, fruits, vegetables and clothing for their communities.

Through telephone calls and correspondences with

Reverend Rigby in Nicaragua, some members in the church in Bluefields agreed to participate in the model. I would send copies of all the materials to Rigby through the mail. He would select the Nicaraguan participants in the third week of June after reviewing the list of offices of the eight Columbus participants. Also, Reverend Rigby was instructed to select members who held closely matching offices and an equal number of males and females.

After eight meetings with only twelve context associates still interested, the first eight participants and I produced our objectives. These objectives were in four phases, and they would correlate with the goals. Since phase two had three stages, the three goals would be reached by the end of the second objective. For instance, the objectives were to be reached through the following parameters: (1) by the end of the first phase, the pastors and participants involved would be able to understand God's involvement in the lives of the oppressed by reading and discussing selected books on Black theology. The first goal would be accomplished through an examination of scriptures and an identification of writings which pertain to and build oppressed persons; (2) by the start of the second phase, the pastors and participants involved would be able to demonstrate their understanding of scriptures and writings which identify them. Part of the second goal would be accomplished through sermons in pulpit exchanges. At the middle of phase two, there would be

participant involvement. This would be another part of the second goal which would be accomplished through dialogues between the pastors and the participants, dialogues between the participants and correspondence between the two churches. Also, the pastors' knowledge of the biblical and historical stories would be used to facilitate discussions on how blacks have triumphed over racism and supremacy and made accomplishments. Here, the third goal would be accomplished. The pastors would encourage the participants to gain the confidence that they can persevere despite obvious indications of oppression. At the end of phase two, the first exchange between the congregations would occur. This would be accomplished by (a) administering a pre-test questionnaire, (b) assigning exchange partners, (c) mailing the pre-test questionnaire to the exchange partners, (d) assessing and responding to the answers, and (e) mailing the responses back to the exchange partners; (3) by the end of phase three, the topics, locations, and the participants for the next exchange would be determined. The third objective would be accomplished by receiving recommendations from the participants in the congregations and pastors involved; (4) at the end of phase four, a post-test questionnaire would be administered. Progress would be evaluated through the use of a third test questionnaire which would be given at the mid-way point to determine whether more knowledge and self-esteem started to build or remained the same. The responses from

Columbus would be mailed to Bluefields and from Bluefields to Columbus. Each response would be answered by an exchange partner who would correct the test questionnaire and return them.

This is a general description of the model. Clarifying the goals and objectives is what was done leading up to the implementation of the model. The context associates, why they were chosen and what the discussions were centered around were explained in this section. The implementation of these activities will be discussed in the presentation of the model.

PRESENTATION OF THE MODEL

The implementation of the model was very difficult. Although I prepared a time line, the model followed another course. The time line for both contexts was designed in the form of a circle which was divided into the four phases of the model. This circle was designed so that there would be provisions made in the event of travel problems between the two cities and in the case of other unforeseen problems. The phases were highlighted with a pencil as the model was implemented and completed. I drew a horizontal line for Zion Baptist Church in Bluefields, Nicaragua to indicate which phase was completed. Another vertical line was drawn for Beth Salem Presbyterian Church in Columbus, Georgia.

The first phase started with the participants reading the materials. In May 1995, the first eight Columbus context

associates were selected and were given copies of the reading materials in a meeting after worship. Sections of the Bible and writings by Henry H. Mitchell,[31] Cain H. Felder,[32] Jacquelyn Grant,[33] James H. Cones,[34] Gayraud S. Wilmore[35] and Dwight N. Hopkins[36] were distributed and discussed. Reverend Rigby already was sent a list of the first eight participants from Columbus, copies of the pre-test and post test questionnaires and copies of identified scriptures and readings on self-esteem, the Black Church and Black theology. In a long distance telephone conversation with Rigby, I received confirmation that the Nicaraguan context associates

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[31]Henry H. Mitchell and Emil M. Thomas, 11-39.

[32]Cain H. Felder, *Troubling Biblical Waters: Race, Class, and Family* (Maryknoll, NY: Orbis Books, 1989), 19-32.

[33]Jacquelyn Grant, 273-287.

[34]James H. Cone, *Black Theology and Black Power* (NY: Seabury Press, 1969), 18-17; *God of the Oppressed* (NY: Seabury Press, 1975), 1-32; *For My People: Black Theology and the Black Church* (Maryknoll, NY: Orbis Books, 1984), 4-16; *My Soul Looks Back* (Maryknoll, NY: Orbis Books, 1986), 3-8; and Gayraud S. Wilmore, *Black Theology: A Documentary History 1966-1979* (NY: Orbis Books, 1979), 1-419.

[35]Gayraud Wilmore, *Black Religion and Black Radicalism* (Maryknoll, NY: Orbis Books, 1983), 135-240; *Black Presbyterian* (PA: Westminster Press, 1973), 1-144.

[36]Dwight N. Hopkins, *Black Theology U.S.A. and South Africa: Politics, Culture, and Liberation* (Maryknoll, NY: Orbis Books, 1989), 15-33; and "Black Theology and a Second Generation: New Scholarship and New Challenges," in *Black Theology: A Documentary History 1979-1990*, ed. James H. Cone and Gayraud S. Wilmore (Maryknoll, NY: Orbis Books, 1990), 61-99.

were selected and mailed the pre-test and post-test questionnaires. In April 1995, the Columbus context associates were given the pre-test and post-test questionnaires. All of the materials were in the context associates possession for the implementation of the first phase, however, the pastors had to travel to distant cities.

The second phase began with further preparations. A number of preparations were made for my visit to Zion Baptist Church in Bluefields, Nicaragua. I visited the hospital for two immunity shots and held telephone conversations with officials of the Foreign Missions Board of the National Baptist Convention, U. S. A., Inc. Dr. William J. Harvey III, the general secretary over the Nicaraguan churches, gave his consent for me to preach. In my telephone conversations with Reverend Rigby, we confirmed my travel plans. Eli Denis Simeon and Rigby scheduled to meet me at the airport terminal in Managua. After securing a friend to supply the pulpit and offer pastoral services in my absence at Beth Salem, I prepared my belongings for the trip. On Thursday, June 15, 1995, I flew from Columbus to Miami to Managua, Nicaragua. From Managua where Reverend Rigby and a church member met me, we rode a bus to Rama and a boat to Bluefields. From the dock, we walked about two miles to the Baptist Mission where I lived with free room and board.

Reverend Rigby booked his travel arrangements to Columbus from Nicaragua. Initially, Reverend Rigby's

expenses were going to be off-set by the Foreign Missions Board and me. However, each church underwrote a large portion of his expenses since my financial status changed dramatically. When Reverend Rigby flew from Nicaragua to Columbus, he stopped to visit a retired pastor in Miami, Florida. Rigby arrived in Atlanta, Georgia a week later after travelling on a Greyhound bus. On Saturday, July 29, 1995, I drove a rented car to bring Rigby back from Atlanta to Columbus. He stayed in my home while we worked on the second phase.

The pulpit exchange began when the context associates heard a sermon and ended when they completed the pre-test and mid-test questionnaires. On Wednesday, May 17, 1995, the Columbus context associates mailed their completed questionnaires to Nicaragua. I prepared these questionnaires in consultation with the primary mentors. The intended purpose was to determine the general knowledge, impressions and attitudes of both groups of context associates regarding self-esteem. The questions pertained to the demographic, social systems, religious and political aspects of Bluefields and Columbus. The context associates in both churches were somewhat unfamiliar with the others' country. From previous visits, the pastors of both churches were the primary sources used in sharing additional information about his own context. Also, this was done through the pulpit exchanges. First, the Zion Baptist Church in Nicaragua was visited.

On Sunday, June 18, 1995, I preached in the first pulpit exchange at Zion Baptist Church in Bluefields, Nicaragua. The morning sermon was entitled, "Deliverance: 'Let My People Go!'" I talked about changing the plight of blacks even if change meant being radical. For instance, I preached about how God identified God's self on the side of the nation within a nation. I used the liberation message that is fostered in the declaration, "Let My People Go" to close in the tradition of call and response preaching. The response from the congregation was good.

The first dialogue was held immediately after morning worship. This dialogue was called "The Black Church, Black Theology and Pan-Africanism Reflection I." At approximately 1:30 p.m., Reverend Rigby, the Nicaraguan context associates, and I met to discuss this component of the model. After copies of the agenda were distributed, Rigby facilitated the discussion. He began by introducing the format and topics. The format included statements on the importance of experience and the usage of story in Black theology. For instance, Rigby explained to the participants that the experience of blacks was a source for the way they understood themselves to be related to biblical personalities and God. He told the stories of the experiences of Abraham, Moses and Jesus in such a way that the participants could identify someone they knew with the experiences of these three biblical personalities. Also, Rigby discussed the morning

sermon, oppression and self-esteem as his main topics. I gave a historical overview on how the topics effect the history of African descendants in the United States of America and the contemporary life of blacks today. Interestingly, the participants were excited about hearing more stories on the contribution and the resilience of blacks. The other questions I addressed pertained to the social, political, religious and economic aspects of life in Columbus. Also, I delivered the pre-test questionnaires from Columbus to Rigby.

The mid-test questionnaires were given to the Nicaraguan context associates. Since time was not a major concern, I asked the context associates to complete the mid-test during that meeting. The meeting was closed with a word of thanks and a prayer from Reverend Rigby. This was a way we tried to stay on course for the second dialogue.

On Wednesday, June 21, 1995, the pastors and the Nicaraguan context associates met at Zion Baptist Church for the second dialogue. This dialogue was called "Black Church, Black Theology and Pan-Africanism Reflection II." At the 7:00 p.m. during the Bible Study Meeting, Rigby and I continued the dialogue by discussing the importance of experience and the usage of story in Black theology. I shared stories about blacks in the United States. I mentioned stories about Marcus Garvey, Prince Hall, Harriett Tubman, Adam Clayton Powell, Jr. and Malcom Little. For

example, the Prince Hall Masons were organized because of Prince Hall, a black businessman from Jamaica. On March 6, 1775, Prince Hall and fourteen other blacks, African Methodists, joined a Masonic lodge sponsored by British Army officers at Castle William near Boston, Massachusetts. These men were the first blacks in America to become Masons. On September 29, 1784, the British Grand Lodge approved the formation of African Lodge Number 459, but the notification arrived in 1787. On June 24, 1791, the African Grand Lodge was established. Prince Hall was the grand master. Under Hall's leadership, a second black lodge was formed in Philadelphia in 1797. In 1808, several black lodges were formed, and they formed the Prince Hall Masons. This organization declared itself independent from all other Masonic lodges.[37] Next, the context associates were invited to dialogue among themselves to share stories about the hardships their ancestors overcame. They were slow to respond; however, the discussion was continued. They inspired one another by telling stories about Rick Congress and Rev. Timpson. I closed the meeting with expressions of thanks and prayer. The next pulpit exchange was at Beth Salem in Columbus.

On Wednesday, May 17, 1995, the Columbus context associates were asked to complete and return the pre-test

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[37]Robert Kane, *Dictionary of American Negro Biography* (MI: Gale Researcher Incorporated, 1989), 278-80.

questionnaires on Nicaraguan life by the following Sunday. On Sunday, May 21, 1995, the Nicaraguan context associates completed their pre-test questionnaires. On Sunday, May 28, 1995, all of the completed questionnaires were collected. On Sunday, June 18, 1995, the closely paired Nicaraguan context associates assessed the Columbus context associates' questionnaires. Also, I brought copies of the assessed Columbus pre-test questionnaires back for the Columbus context associates to review the corrections and omissions on Sunday, June 25, 1995.

On Sunday, July 30, 1995, Reverend Alberto Orlando Rigby preached a sermon entitled, "Love Thy God and Thy Neighbor As Thy Self" at the Beth Salem Presbyterian Church in Columbus, Georgia. He preached about the importance of not only knowing distant neighbors, but loving them. The members enjoyed the message. At about 12:30 p.m. after morning worship, The Black Church, Black Theology and Pan-Africanism Reflection III, the first dialogue between the context associates and the pastors was held. I provided cookies and punch so that the meeting would be social, and I facilitated the discussion. The topics discussed were reflections on the sermon, self-esteem and oppression. The format included statements on the importance of experience and the usage of story in Black theology. Reverend Rigby gave a historical overview of African descendents in Nicaragua and addressed the effects of the topics on the life of blacks in Nicaragua.

The associates were instructed to ask questions. The other aspects the context associates asked Rigby to address were the social, political, religious and economic which related to the questionnaires. Also, Rigby brought the pre-test questionnaires of the Nicaraguan context associates with him. The pre-test questionnaires were assessed by the Columbus context associates. On Friday, August 4, 1995, copies of these assessed questionnaires were sent to Nicaragua with Rigby.

The mid-test questionnaires were also distributed to the Columbus context associates after the first dialogue ended. The Columbus context associates were growing tired because they attended worship, remained after worship to dialogue with Reverend Rigby, and now were asked to complete the questionnaire. Nevertheless, they completed it quickly. I led them in a closing prayer and thanked them for their participation.

On Wednesday, August 2, 1995, The Black Church, Black Theology and Pan-Africanism Reflection IV, the second dialogue was held at Beth Salem Presbyterian Church during the regularly scheduled Bible Class meeting. Reverend Rigby and I facilitated the discussion between the context associates. I opened the discussion by explaining the importance of experience and the use of story in Black theology. I explained that the black experience is a source for the way blacks relate to persons in Bible. I told the

stories of the experience of Abraham, Moses and Jesus to show how blacks could identify with them. Reverend Rigby shared stories about blacks in history in Nicaragua. He mentioned the stories of Rick Congress, a self-described Afro-Nicaraguan freedom fighter who advocated that the Atlantic coast of Nicaragua become an independent and autonomous nation-state, Reverend Timpson, a black Baptist pastor who advocated Pan-Africanism while working with Marcus Garvey and the explorer, Matthew A. Henson, when they travelled to Nicaragua, and James Weldon Johnson who served in 1909-1912 as the United States Consul in Nicaragua. The context associates were surprised by this information, and they were asked to continue the discussion by engaging in dialogue about their known ancestors who struggled with societal ills like racism, classism and sexism. To illustrate, the story of James Weldon Johnson was further discussed. Johnson was born in Jacksonville, Florida. His first teaching experience was in a rural black school in Columbus, a preparatory division of Atlanta University. Later, he decided to accept an appointment in the foreign service as a reward for Republican campaign activities in 1904. His second consular assignment was in Nicaragua (1909-1912). It was here that Johnson completed *The Autobiography of an Ex-Coloured Man.*[38]

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[38]Richard Barksdale and Keneth Kinamon, eds., *Black Writers of America* (NY: Macmillan Publishing Company, 1972), 280-281.

This was a surprise to me. I closed the dialogue with prayer after Rigby thanked everyone. This was the completion of the second phase.

The third and fourth phases were difficult to complete in both contexts. With the Nicaraguan context associates, there were lengthy delays in completing the post test questionnaires. The selection of the participants, location and topics were received on September 4, 1995. Mardy [redacted], Dina [redacted], Eli [redacted] and Edith [redacted] were selected. The location and topics remained unchanged. On Wednesday, May 17, 1995, the Nicaraguan context associates received these questionnaires along with the other materials. According to Rigby, they completed the questionnaires on Sunday, August 13, 1995. On September 2, 1995, the Columbus context associates received and assessed the questionnaires of the Nicaraguans. I mailed the corrected copies of the Nicaraguan context associates post test questionnaires on September 4, 1995.

With the Columbus context associates, the third and fourth phases were completed on schedule. The selection of the participants, location and topics were confirmed on August 6, 1995. K. [redacted], Katie [redacted], Debra [redacted] and John [redacted] agreed to be the next participants. The location and topics remained unchanged. On Sunday, August 6, 1995, they completed their post test questionnaires. I mailed the Columbus questionnaires on

Tuesday, August 8, 1995. The assessed questionnaires were returned from the Nicaraguan context associates on October 17, 1995.

This was all four phases of what occurred during the implementation of the model. In Nicaragua and in Columbus, the readings, sermons, dialogues, plans for the next exchange and the questionnaires were presented. The results and findings of these experiences in the model will be discussed in the next section.

RESULTS-FINDINGS OF THE MODEL

The results and findings of the model will be presented in this section. The comments in this section will focus on whether the process increased self-esteem in the context associates. The results indicated that the context associates constructed a model in ministry using Black theology, learned more positive stories about blacks, increased their self-esteem, received useful sources from their ethnic heritage and broadened their global awareness of the contributions of blacks in the diaspora. Thus, the model's goals were reached.

These goals were met through phases. The first goal was accomplished through an examination of scriptures and through select writings and discussions on Black theology. The second goal was accomplished through sermons, dialogues between the pastors and the participants, dialogues between the participants and correspondence between the two churches.

The third goal was accomplished through stories that encouraged the participants on how blacks triumphed over racism and supremacy and made accomplishments. Furthermore, pre-test, mid-test and post test questionnaires were administered, assessed and returned. The plans for the next exchange were made.

The replicable model which may now be reproduced by others is on self-esteem. In my context, the focus was on a need for information and self-esteem in blacks in the Beth Salem Presbyterian Church in Columbus, Georgia and the Zion Baptist Church in Bluefields, Nicaragua. In essence, it was a model which simultaneously bridged the gap between Black theology, the Black Church and Pan-Africanism which linked blacks of different global contexts.

I set out to learn to become an effective facilitator in a black church's construction of a Black theology and in its development in a global context. In short, I wanted to connect the Black Church, Black theology and Pan-Africanism. Also, I set out to learn to help the context associates become involved in a ministry for self-identity through information and self-esteem. Interestingly, I learned more than I set out to learn. I learned the value of mutual sharing, honesty and love. I learned that faithful friends in times of death are closer than brothers and sisters. This process helped me form friends for life.

In the process, I developed personally and

professionally. I developed more self-esteem. Although my father passed, I learned that work and this study were what helped me through his death. Furthermore, my appreciation and respect for the context associates, the consultants and mentors increased.

My most significant learnings about the context were the context associates' admittance of their low self-esteem and their willingness to change it. Surprisingly, the context associates changed and developed convictions about God's interest in their self-worth. They conversed with greater God-consciousness and black pride. This was evident when participants who are students discussed attending black colleges to study black thoughts and developments. Also, they gained a broader cross-cultural awareness by linking with Latin Americans.

My most significant learning about theology was how important a practical Black theology is to a focused ministry in the Black Church. Because of Black theology, this model helped to change the thoughts that influenced these blacks. The context associates understand that they shared two common characteristics: African origin and subordination to white people. Also, this model used Black theology and provided more self-esteem by fostering insights on the heritage of blacks of diverse cultures, lifestyles and faiths. The context associates acquired an appreciation for the contributions of blacks by taking pride in persons of color.

In short, through Black theology, the context associates developed positive attitudes toward the use of theology. As a result, the context associates bridged the gap between Black theology and the Black Church. Moreover, their behaviors and attitudes about themselves as black Christians indicate a better understanding of themselves and their ministry.

My most significant learning about working with others in ministry is the collaboration and shared leadership which surfaced in my particular context. For instance, as the leader, I initiated all of the church's involvements in the black community. I became synonymous with what the black community knew to be Beth Salem Presbyterian Church. Now, men and women are assuming leadership roles themselves. Church members are making appearances at community events, and they are making their church affiliation known. As a result, the name, Beth Salem, is not synonymous with William Meanes. The members, and this includes me, are sharing the responsibility of leadership in the black community. These findings will be further viewed under the evaluation of the model in the next chapter.

CHAPTER IV

EVALUATION OF THE MODEL

The purpose of this section is to present an evaluation of the model. The participants and the pastors agreed that the model was instrumental in constructing a Black theology, in providing more information on positive stories about blacks, in building more self-esteem, in providing useful sources from their ethnic heritage and in broadening their global awareness of the presence and contributions of blacks in the diaspora. More specifically, my comments will focus on the growth of the context associates at Beth Salem Presbyterian Church, the growth of the context associates at Zion Baptist Church, the perception of Reverend Rigby and my growth.

The goals and objectives have been listed in the introduction. The first goal was to inform African descendants in the Beth Salem Presbyterian Church, Columbus, Georgia and the Zion Baptist Church, Bluefields, Nicaragua about self-worth and identity. The objective was to inform these persons through readings and reflections. A second goal was to build more positive self-esteem in these persons. This objective was accomplished through involvements with sermons, in dialogues between the context associates and the pastors, in dialogues between the context associates and in correspondences between the two churches. The third goal

was to encourage these persons to proudly use their ethnic heritage as sources for finding the capacity to persevere in racist societies. Here, the objective was accomplished through the use of stories of blacks who triumphed over racist contradiction and made contributions. Finally, an additional goal was for me to grow personally and professionally.

THE CONTEXT ASSOCIATES AND BETH SALEM PRESBYTERIAN CHURCH

The participants were seventeen context associates who were members of Beth Salem Church. During a church crisis, five participants lost interest at a point in the model. With twelve committed context associates, the model reached completion after sixteen sessions.

The context associates were diversified in backgrounds and interests. Yet, they were together and determined to stay with the model throughout its implementation and completion. The pre-test questionnaires served as an evaluative instrument which initially showed the desire and interest of the context associates to participate in the model. Table 1. reveals that 100% of the participants agreed or strongly agreed that "I am interested in learning about Bluefields, Nicaraguan culture and beliefs."

TABLE 1.-- Attitude toward Bluefields, Nicaragua

	*NU	SA	A	N	D	SD
I am interested in learning about Bluefields, Nicaraguan culture and their beliefs.	2	7	1	-	-	-

*Denotes: NU- Question Number; SA- Strongly Agree; A- Agree; N- Neutral; D- Disagree; SD- Strongly Disagree

Most context associates were knowledgeable of Bluefields, Nicaragua and its people. Table 2. shows that .08% previously knew that Bluefields, Nicaragua was not in Central and Latin America. Interestingly, 7.92% understood that the majority of the inhabitants are not blacks. 7.92% knew that the official national language of Bluefields, Nicaragua is Spanish and most (100%) knew that Christianity existed there.

TABLE 2.-- Knowledge About Bluefields, Nicaragua and Its People

	YES	NO
Bluefields, Nicaragua is in Central and Latin America.	7.92	0.08
The majority of the inhabitants are blacks.	2.00	6.00
The official language of Nicaragua is Spanish.	7.92	0.08
Christianity exists in Bluefields, Nicaragua.	8.00	-

At the first meeting, the context associates realized that Nicaraguans spoke and understood English. Reverend Rigby had visited and spoke at Beth Salem previously. This made his return a little more comfortable. Although Rigby remembered many faces, he did not recall names. Some context associates were excited to see Rigby again as a part of the model. This behavior was an indication of good attitudes. The context associates felt good about Rigby's visit and

sermon. Rigby received invitations to visit homes and eat dinner as a way for the context associates and other members to share their culture and their specialty dish. They became aware that the model required them to be students of Nicaraguan culture and teachers of themselves.

The context associates learned much about the cultural values in Bluefields, Nicaragua. They learned about Nicaraguan family ties, the value of education, respect for elders and commitment to convictions and beliefs. As in the pre-test questionnaires, Table 3. shows that the context associates had positive attitudes toward the involvement of different churches which engaged in global, educational projects for mutual Christian growth. During the implementation of the model, the associates realized that self-identity and self-determination were initial steps to wholeness. Also, they realized that this experience was on the cutting edge of new ministries for blacks. The experience helped them to personally grow, to understand Black theology, to increase their own theological knowledge of two denominations and to think globally about their local church's involvements.

Table 3.-- Attitudes Toward Global Involvement

	*NU	SA	A	N	SD
It is important that different local churches be involved in mutual efforts to contact Christians in other cultures.	10	08	-	-	-

*Denotes: U- Question Number; SA- Strongly Agree; A- Agree; N- Neutral; D- Disagree; SD- Strongly Disagree.

The context associates and the members of the congregation increased their consciousness as evidenced in their givings. In addition to having luncheons and fashion shows, these individuals wore the styles of African peoples in their attempt to raise money for travel for the next exchange. Also, Rigby received a handsome love offering. As good stewards, they gave money to a project that was put to good use and had produced good results.

In a recent session with the context associates and Beth Salem members, videos on the Zion Baptist Church and Bluefields, Nicaragua brought further understanding and closure. The videos were stimulating, and they depicted the city, Sunday School, a worship service and the results of bad weather conditions. This visual learning experience confirmed some of the things that was discussed in the model and ended with the selection list of the next participants, topics and location. The closing prayer included contributions from the context associates with regards to how they felt better about themselves, Black theology and how God let them finally realize their global connection with other African descendants.

CONTEXT ASSOCIATES AND ZION BAPTIST CHURCH

The context associates and the Zion Baptist Church maintained that this model in ministry was another way of demonstrating the involvement of God in their lives. As the Black Church, they were "doing theology" in a model in

ministry. In addition, they learned that global exposure taught Beth Salem Presbyterian Church and Zion Baptist Church another perspective. Their mutual respect and appreciation for exposure to people with a different faith, environment and worldview was evidenced in the pre-test questionnaires.

The pre-test questionnaires indicated that the Zion Baptist Church context associates were interested in the model. Table 4. shows that 100% of the context associates had positive attitudes toward learning about Beth Salem Presbyterian Church. These attitudes are reflective of an interest in exposing one's self to alternatives. Justo L. Gonzalez asserts:

> Globalization is not a permanent soaring to look at the world from a "global" perspective; it is rather the exposure to alternative settings, alternative ways of being the church and of doing theology, in such a way that each one and all of us may be better theologians in our own settings ...

Gonzalez further states:

> Quite obviously, even the most ambitious and unreflective notion of globalization does not really aim to provide participants with a universal, all encompassing perspective and experience.[39]

TABLE 4.-- Attitude toward Beth Salem Presbyterian Church in Columbus, Georgia

	*NU	SA	A	N	D	SD
I am interested in learning about the beliefs and practices of the Beth Salem Presbyterian Church.	9	8	-	-	-	-

[39]Justo L. Gonzalez, "Globalization in the Teaching of Church History," *Theological Education,* 29 (Spring 1993): 53.

*Denotes: NU- Question Number; SA- Strongly Agree; A- Agree; N- Neutral; D- Disagree; SD- Strongly Disagree

Here, Gonzalez's sentiments indicate the importance of globalization projects. A model dealing in global contexts exposes persons of one culture, setting, faith and theology to insights about another. The context associates of Zion Baptist Church were now exposing themselves to persons of another culture, setting, belief and custom. This exposure to other alternatives is an example of the term referred to as globalization. Because Beth Salem Church is a black church in the United States, this experience with alternatives is a method to and form of liberation.

As in the post test questionnaires, Table 5. indicates that all of the Zion Baptist Church context associates strongly agreed that global exposure through mutual exchanges were important.

Table 5.-- Attitudes Toward Global Involvements

	*NU	SA	A	N	D	SD
It is important that different local churches be involved in efforts to contact Christians in other cultures.	13	8	-	-	-	-
God is involved in these activities.	12	3	5	-	-	-
Exchanges between Baptists and Presbyterians can mutually enrich each other.	3	-	6	2	-	-
This experience in cross-cultural sharing has helped to increase my self-esteem.	7	5	3	-	-	-

The stories from the minister of another culture helped me understand more about blacks in history.	1	4	4	-	-	-

*Denotes: NU- Question Number; SA- Strongly Agree; A- Agree; N- Neutral; D- Disagree; SD- Strongly Disagree

Zion Baptist Church has actively been supporting global involvements. In addition to the church receiving and sending offerings to and for the efforts of the Foreign Missions Board of the National Baptist Convention, U. S. A., Incorporated, the church provided me with room, board, travel and memorable gifts during each of my three trips. They shared themselves by taking me to their favorite restaurants, on tours to meet their friends and to their sacred places such as burial grounds. In essence, the Zion Baptist Church fed me when I was hungry, provided me with something to drink and made me feel at home when I was a stranger. This was their expression of an understanding of a biblical and theological passage found in Matthew 25: 35-40.

THE PERCEPTION OF REVEREND ALBERTO ORLANDO RIGBY

The Reverend Alberto O. Rigby participated in this model to develop ministries between the two churches and to further our personal and professional relationship. Rigby's ethnicity is black. He was born and reared Baptist. From a child, he spoke the English language at home. His knowledge of the culture of the United States came from the persons he was exposed to. Rigby's home, peers and church affected his self-esteem. This model helped to enhance his own self-

esteem.

As mentioned previously, Rigby enjoyed the work of the model. He experienced several crisis in his ministry just prior to his trip to the United States. His participation in the pulpit exchange phase was like the vacation he never had. Immersed in the ministry of the church and in his family, Rigby took great pleasure in the change of environment. Rigby was at home when he came to preach at and dialogue with Beth Salem Presbyterian Church. He noticed a difference in the attitude of the church. He observed the hearty response of the church when the mention of a youth who was starting college caused the members to applause. Also, he saw the proud faces and heard the "amens" when a couple stood to share the details of their wedding as they were dressed in traditional African clothing. Moreover, he was surprised to learn that the couple was born in the United States and were long-time members of the Presbyterian Church. For African Americans to receive applause and "amens" for wearing kente cloth from Ghana in a typical Presbyterian wedding, the attitudes of most of the membership had to have changed. This was an indication of Reverend Rigby's recognition of the congregation's growth.

MY PERCEPTION

My goals were to grow personally and professionally. Actually, I had three goals in mind. The first goal was to become an effective facilitator in the connection between the

Black Church, a Black theology and Pan-Africanism or the development of a global consciousness. The second goal was to help the context associates become involved in a ministry for self-identity through information and self-esteem. The third goal was to make the Doctor of Ministry document available to the Global Missions Division of the Presbyterian Church, U. S. A. and the Foreign Mission Board of the National Baptist Convention, U. S. A., Inc. as they develop effective ministries to affirm blacks.

The readings, the weeks of instruction in the intensive seminars, the directions of the mentors, the sessions with my peer group and the meetings with the context associates were extremely useful. The program has been an experience that strengthened my interest in ministries of the local church in Black theology. As the Global Missions Advocate in the Flint River Presbytery, my recommendation for the presbytery's next global involvement will be through placing the experience in the context of the local church.

In addition to the collaborative leadership skills I developed, I learned the profound value of mutual sharing, honesty and love. Due to the death of my father and a crisis in the church, I thought the completion of the model was unrealistic. However, thirty-six members understood the importance of this work, and they helped me through life's tragedies and losses. Through tears and somber faces, the context associates and I spoke from out of what Howard

Thurman called "the ashe tray level" of human reality.[40] This is when a person does not simply empathize with another's depth of despair. Rather, the person genuinely enters into the pain and despair of a distressed person in an attempt to share in the feelings the person experiences. After being at the same level of despair, then the person brings the distressed person out of it. This sealed our relationship, and it opened me to a level of trust and love for the members that I did not previously have.

Also, I learned the value of forming global friendships which are beyond family, faith and immediate groupings. It simply is not right when neighboring brothers and sisters in Christ do not know one another. I often wonder what I really know about what other churches are doing in the immediate area of Beth Salem. Because the churches have few ministries in which they want to work together, this model in ministry paired Beth Salem with Zion Baptist Church. In other words, the church formed an international friendship when local friendships did not exist. This cross-cultural exposure where dialogue across settings, faith and culture about the heritage of blacks was vital for the two churches to understand one another. Initially, skeptical comments from the fears of the church membership about "why we should not go over there to Bluefields, Nicaragua to make friends" were

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[40]Howard Thurman, *The Creative Encounter* (Richmond, VA: Friends United Press, 1954), 23.

expressed. No one knew what God was doing or what would result. However, no explanation was given about why we should not proceed. The church had no success in establishing lasting friendships throughout its existence in Columbus. Thus, I learned that going abroad for friendships can help persons and the church see alternatives, others and themselves in more meaningful ways. As the churches become friends, what they understand about one another can lead to further work together.

For instance, the friendship between the two churches is developing into a cross-cultural partnership. Discussion between these two "poor" churches has started regarding how food and money could be sent and received in a mutual economic venture. Thus, the model has implications for the development of additional models.

Also, this model in ministry is the church's beginning in a process of self-determination. This cross-cultural sharing is liberating for the two churches. Both churches heavily depend on partial subsistence from the larger denominations. This dependency is due to the wealth and size of these two churches. These funds are attached to ecclesiastical regulations and controls which effect the plans and budgets of these local churches. Thus, when other churches in the denomination, respectively, make financial decisions about where to put funds, what is in the best interest of the ministry of the local community is often how

those funds are used. The ministries and principles of those churches are supported by the larger church body. Rarely, I have seen any consequences to those churches for not sent funds to the larger body in the denomination. Interestingly enough, these two churches can not afford the luxury of such decisions without jeopardizing their financial support. Nevertheless, these two churches can continue to support the denomination while they develop alternative ways to support themselves. This alternative is self-determination, and it entails liberation and globalization.

Furthermore, God's involvement is in these two churches' efforts to reach others in a global context. Theologically, God is involved in the coming together of these black churches. The ministry of reaching out and reconciling is what God committed to the whole Church. (2 Cor. 5:19) Also, God is at work when the people of God come together. The tie which has bound the pastors, the context associates and churches is the love we have for God.

CHAPTER V

FUTURE

The subjects on the cutting edge of contemporary theological discourse are globalization and contextualization. The direction of theology must continue to focus on the perspective of people everywhere while it becomes more contextual. In this study, Black theology focuses on the black experience within the context of the Black Church. This chapter will address new focuses for black churches in Black theology, the replicability of this model and my conclusions regarding the limitations and/or possibilities of this project.

Black churches have been engaged in ministries which construct a Black theology. Some new ministries could be focused on womanism, housing, sexuality and leadership. A focus highlighted in this model is the development of more self-esteem in blacks within two churches. In the past, the selection of programs for black churches have not concentrated on self-esteem for adults. However, the model presented in this study can be utilized. The sources utilized should be for the purpose of communicating positive stories of blacks to enhance self-esteem. Black theological reflection should use stories from all black contexts, particularly the Black Church, to develop unity.

Globally, the use of black contexts can foster further

Christian relationships and understandings about one's own contexts and others. For example, further theological discourse between black Americans and Black Latin Americans could focus on three ties: their African descent, their enslavement by whites and their black consciousness movements. As a result, these two groups of blacks can form coalitions to strengthen ties as they combat racism, classism, sexism and militarism. This is what blacks in Beth Salem Presbyterian Church and Zion Baptist Church are attempting to do.

REPLICABILITY

This model in ministry's replicability can work on self-esteem in other places. The design has implications for other settings, faiths, cultures and traditions. If there exists a need to bridge the gap between Black theology, the Black Church and to link blacks of different global contexts, this model may be helpful. The church is a primary institution which can effect self-esteem in blacks. The church, home, peers, television and school are the primary institutions which once influenced identity by focusing on self-esteem. Currently, the influence of black churches on the identity of black people is being restored in black theological projects which focus ministries on specific needs such as self-esteem. For instance, Henry [redacted], E. K. [redacted] and Emil [redacted] participated in projects where self-esteem was the focus in revivals, lectures and sermons.

This is how the model can be adopted in other places.

The model used Beth Salem Presbyterian Church and Zion Baptist Church primarily because of the growing friendship between Reverend Rigby and me. Our healthy relations and good communications provided an opportunity for open dialogue about each faith. John V. Taylor, a former General Secretary of the Church Missionary Society and missionary to Africa writes, "a genuine openness to the questions that another faith poses can mean, for the believer of any religion, a deeper entry into one's own faith.[41] Here, Taylor states the importance of open sharing between faiths in the global community. This type of mutual, open dialogue is essential for Christians, particularly black Christians, to hear in the local church. Because black Christians exist throughout the world and are separated, it is imperative that black Christians in the United States listen to and correspond with people. When people from different countries unite and interact, they can enter into joint ventures to help themselves. This is a way important needs in black communities can be met.

LIMITATIONS AND POSSIBILITIES

The purpose of this section is to discuss further limitations and possibilities. Personal attitudes, travel

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[41]John V. Taylor, "The Theological Basis of Interfaith Dialogue," in *Faith Meets Faith: Mission Trends* Number 5, ed. by G. H. Anderson and T. Stransky (Grand Rapids, MI: Eerdmans, 1978), 93.

arrangements and governmental conflicts between the United States and Nicaragua are major limitations. Specialized black studies programs, exchange programs for college students and import-export businesses which ship natural resources are possibilities. Also, other possibilities are projects on womanism, housing, sexuality and leadership development. In addition, the efforts of this study reveal both limitations and possibilities. The term which brings further limitations and possibilities into focus is self-determination.

The philosophical bases for the exploration of further limitations and possibilities is self-determination. Self-determination in Black theology and the Black Church is Pan-Africanism which is fundamentally distinguishable from segregation. Segregation is a system of relationships where a dominant group defines the limitations and boundaries of acceptable behavior, activities and aspirations for a subordinate group. Segregation maintains and reinforces advantages which are enjoyed by the dominant group. These advantages become traditional and institutionalized in political, economic, social, educational and religious spheres in life. For instance, on Sundays, one can typically see some invisible force move through the nation which sends whites to one church and blacks to another. As a result, the Black Church experiences cultural, economic and political disaster. Its members become inferior, not because they are

innately inferior, but because they are defined as such by their oppressors. Ultimately, the members define and regard themselves as inferior.

The oppressed Black Church becomes inferior because its members are treated categorically as inferiors and because they respond to this treatment from a position of inferiority and powerlessness. As a result, segregation has produced and perpetuated the inferiority complex which afflicts many black people. This inferiority complex stems from the fact that blacks have not been allowed by their white oppressors to socialize with whites. Also, the inferiority complex as evident in the behavior and attitudes of blacks is because they accepted white racist definition of themselves. These definitions relegate blacks to worthlessness because of certain inferior dispositions that blacks possess. Moreover, these definitions move blacks away from their own humanity. This supposition is why segregation is different from self-determination. Because self-determination is viewed by whites as segregation, reverse racism, or black superiority, it is interpreted as a limitation. Although whites interpret black self-determination to be a form of "black supremacy", self-determination remains to be a possibility as a form of Pan-Africanism.

Pan-Africanism or black self-determination, as used here, is a totally different concept and perspective. It advocates the unity and control of the social, political,

economic and educational aspects of African peoples for their advantage. Self-determination creates its own definitions of itself and its environment. Its goal is not segregation, separation or supremacy. A group that attempts to separate and/or be superior does not attempt to control and exploit other groups. Self-determination has the potential for instilling black people with necessary pride and confidence for their development. As a result, Pan-Africanism is a possibility.

In conclusion, this model in ministry project informed members in Beth Salem Presbyterian Church to educate and to develop more value in themselves. The members developed a new black consciousness. For instance, they are now actively involved in community events for blacks. This is evidenced in their attendance and participation in local programs. For example, Beth Salem agreed to host the Emancipation Proclamation Day Program for the Metropolitan Columbus Area Ministerial Alliance. This event is the largest tri-city program sponsored by the Black Church. In addition, they financially supported organizations such as the United Negro College Fund and the National Association for the Advancement of Colored People. This involvement marks the first time the members seriously took an interest in these activities. Clearly, the members are more confident that they are accepted as black Christians along with others in community events.

The tension which exists between Black American and Latin American theologians suggests the need for this type of Black theology of liberation. The tension which exist in dialogues between Black American and Latin American theologians needs focused ministries and further discussion between blacks. On November 10, 1995, the Democratic Socialists of America held a forum on racial diversity and justice issues. Roland Roebuck, an Afro-Latino, maintains that his community must be seated at the table to fully represent the variety in the black Latino communities. Since little is known about black theologians and black churches in Latin America whose solidarity is with blacks in the United States, a ministry by and for black churches in Latin America needs development. Thus, both countries need development. This would move the black theological discussion from tension to more meaningful experiences. The issues of low self-esteem, racism, militarism and sexism can be focused on in specific models in ministry and are social ills which exists within both contexts. Thus, this Liberation through Globalization: Self-Esteem as Necessary for the Liberation of African Descendants in the Diaspora model in ministry addresses a need for additional Latin American and Black American exchange. This model in ministry sought to reduce the present tension between two black communities.

APPENDIX

APPENDIX A1

PRETEST QUESTIONNAIRE FOR THE BETH SALEM PROJECT ASSOCIATES

Circle the number after each question that best represents your present position.

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	2	3	4	5

1.	At present I know much about Bluefields, Nicaragua.	1 2 3 4 5
2.	I am interested in learning about Bluefields' culture and beliefs.	1 2 3 4 5
3.	I would be interested in meeting with people of another culture.	1 2 3 4 5
4.	Black people are living in Nicaraguan culture.	1 2 3 4 5
5.	Most Black Americans are familiar with the past.	1 2 3 4 5
6.	Most Black Americans use stories to communicate.	1 2 3 4 5
7.	Most Black Americans need to build self-esteem.	1 2 3 4 5
8.	Bluefields, Nicaraguans know very little about Black Americans in Columbus.	1 2 3 4 5
9.	Most Black Nicaraguans are shy and timid because they are taught to dislike the way they look.	1 2 3 4 5
10.	Most Black Nicaraguans are counted out like Black Americans.	1 2 3 4 5
11.	People who go to church in American are open to accept people of another culture than non-church goers.	1 2 3 4 5
12.	The world would be worse without the involvement of local churches in foreign	

	and global ministries.	1 2 3 4 5
13.	It is important that different local churches be involved in mutual efforts to contact Christians in other cultures.	1 2 3 4 5
14.	Black women can serve in every position within the church.	1 2 3 4 5
15.	Black women can be elected, appointed and ordained	1 2 3 4 5
16.	A marriage/wedding is an exciting occasion.	1 2 3 4 5
17.	Singing a solo is a reason to be proud.	1 2 3 4 5
18.	A college graduation is a reason to be proud.	1 2 3 4 5
19.	A baptism and baby dedication is a reason to be proud.	1 2 3 4 5

Circle either "YES" or "NO" to the following.

1.	Bluefields, Nicaragua is in Central and Latin America.	Yes	No
2.	The majority of the inhabitants are black.	Yes	No
3.	The official national language of Nicaragua is Spanish.	Yes	No
4.	Various forms of Christianity exist in Bluefields.	Yes	No
5.	The official national language of Bluefields is English.	Yes	No
6.	Bluefields internationally trades bananas and rubber.	Yes	No
7.	Blacks everywhere have reason to be proud of the contributions of other blacks in Nicaragua and in the United States.	Yes	No

Complete the following questions in your own words.

1. Our church would grow in its understanding of its identity if we would do what?

2. Meeting a Bluefields pastor and corresponding with Christians from other parts of the world would help me to do what?

3. I am glad to be invited to be a project associate because of what?

4. What church position of authority can black women and you envision reaching and why?

5. Where does the water supply, food supply and jobs come from in Bluefields?

6. What is the ethnic population?

7. Tell what affect does color, race or nationality have on you?

8. Is there a system of privilege based on class or race?

9. Tell what is considered a family? And, what is your family make-up? (for example, living grandparents, fathers, mothers, sons, daughters, etc...)

10. Tell what you know about other churches' relationship with other churches and denominations?

11. What is the structure of the Bluefields church?

12. How is God worshipped and praised in the church?

13. How is the church supported and financed?

APPENDIX A2

MID-TEST QUESTIONNAIRE FOR THE BETH SALEM PROJECT ASSOCIATES

Circle the number after each question that best represents your present position.

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	2	3	4	5

1. At present I know more about Bluefields, Nicaragua that I did not know before. 1 2 3 4 5
2. I am interested in learning about Bluefields' culture and beliefs. 1 2 3 4 5
3. It is important that I meeting with people of another culture. 1 2 3 4 5
4. Black people are living in Nicaraguan culture. 1 2 3 4 5
5. Most Black Americans are familiar with the past. 1 2 3 4 5
6. Most Black Americans use stories to communicate. 1 2 3 4 5
7. Most Black Americans need to build self-esteem. 1 2 3 4 5
8. Bluefields, Nicaraguans know very little about Black Americans in Columbus but were interested in knowing more. 1 2 3 4 5
9. Most Black Nicaraguans are shy and timid because they are taught to dislike the way they look. 1 2 3 4 5
10. Most Black Nicaraguans are counted out like Black Americans. 1 2 3 4 5
11. People of other faiths and dialogue with them helped me to appreciate my faith and beliefs. 1 2 3 4 5
12. The world would be worse without the involvement of local churches in foreign and global ministries. 1 2 3 4 5

13. It is important that different local churches be involved in mutual efforts to contact Christians in other cultures. 1 2 3 4 5

14. Black women can serve in every position within the church. 1 2 3 4 5

15. Black women can be elected, appointed and ordained 1 2 3 4 5

16. A marriage/wedding is an exciting occasion. 1 2 3 4 5

17. Singing a solo is a reason to be proud. 1 2 3 4 5

18. A college graduation is a reason to be proud. 1 2 3 4 5

19. A baptism and baby dedication is a reason to be proud. 1 2 3 4 5

Circle either "YES" or "NO" to the following.

1. Bluefields, Nicaragua is in Central and Latin America. Yes No

2. The majority of the inhabitants are black. Yes No

3. The official national language of Nicaragua is Spanish. Yes No

4. Various forms of Christianity exist in Bluefields. Yes No

5. The official national language of Bluefields is English Yes No

6. Bluefields internationally trades bananas and rubber. Yes No

7. Blacks everywhere have reason to be proud of the contributions of other blacks in Nicaragua and in the United States. Yes No

Complete the following questions in your own words.

1. Our church would grow in its understanding of its identity if we would do what?

2. Meeting a Bluefields pastor and corresponding with Christians from other parts of the world would help me to do what?

3. I am glad to be invited to be a project associate because of what?

4. What church position of authority can black women and you envision reaching and why?

5. Where does the water supply, food supply and jobs come from in Bluefields?

6. What is the ethnic population?

7. Tell what affect does color, race or nationality have on you?

8. Is there a system of privilege based on class or race?

9. Tell what is considered a family? And, what is your family make-up? (for example, living grandparents, fathers, mothers, sons, daughters, etc...)

10. Tell what you know about other churches' relationship with other churches and denominations?

11. What is the structure of the Bluefields church?

12. How is God worshipped and praised in the church?

13. How is the church supported and financed?

APPENDIX A3

POST TEST QUESTIONNAIRE FOR THE BETH SALEM PROJECT ASSOCIATES

Circle the number after each question that best represents your present position.

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	2	3	4	5

1. At present I know more about Bluefields, Nicaragua that I did not know before. 1 2 3 4 5
2. I am interested in learning about Bluefields' culture and beliefs. 1 2 3 4 5
3. I would be interested in meeting with people of another culture. 1 2 3 4 5
4. Black people are living in Nicaraguan culture. 1 2 3 4 5
5. Most Black Americans are familiar with the past. 1 2 3 4 5
6. Most Black Americans use stories to communicate. 1 2 3 4 5
7. Most Black Americans need to build self-esteem. 1 2 3 4 5
8. Bluefields, Nicaraguans know very little about Black Americans in Columbus. 1 2 3 4 5
9. Most Black Nicaraguans are shy and timid because they are taught to dislike the way they look. 1 2 3 4 5
10. Most Black Nicaraguans are counted out like Black Americans. 1 2 3 4 5
11. People who go to church in American are open to accept people of another culture than non-church goers. 1 2 3 4 5
12. The world would be worse without the involvement of local churches in foreign and global ministries. 1 2 3 4 5

13. It is important that different local churches be involved in mutual efforts to contact Christians in other cultures. 1 2 3 4 5

14. Black women can serve in every position within the church. 1 2 3 4 5

15. Black women can be elected, appointed and ordained 1 2 3 4 5

16. A marriage/wedding is an exciting occasion. 1 2 3 4 5

17. Singing a solo is a reason to be proud. 1 2 3 4 5

18. A college graduation is a reason to be proud. 1 2 3 4 5

19. A baptism and baby dedication is a reason to be proud. 1 2 3 4 5

Circle either "YES" or "NO" to the following.

1. Bluefields, Nicaragua is in Central and Latin America. Yes No

2. The majority of the inhabitants are black. Yes No

3. The official national language of Nicaragua is Spanish. Yes No

4. Various forms of Christianity exist in Bluefields. Yes No

5. The official national language of Bluefields is English Yes No

6. Bluefields internationally trades bananas and rubber. Yes No

7. Blacks everywhere have reason to be proud of the contributions of other blacks in Nicaragua and in the United States. Yes No

Complete the following questions in your own words.

1. Our church would grow in its understanding of its

identity if we would do what?

2. Meeting a Bluefields pastor and corresponding with Christians from other parts of the world would help me to do what?

3. I am glad to be invited to be a project associate because of what?

4. What church position of authority can black women and you envision reaching and why?

5. Where does the water supply, food supply and jobs come from in Bluefields?

6. What is the ethnic population?

7. Tell what affect does color, race or nationality have on you?

8. Is there a system of privilege based on class or race?

9. Tell what is considered a family? And, what is your family make-up? (for example, living grandparents, fathers, mothers, sons, daughters, etc...)

10. Tell what you know about other churches' relationship with other churches and denominations?

11. What is the structure of the Bluefields church?

12. How is God worshipped and praised in the church?

13. How is the church supported and financed?

APPENDIX A4

PRETEST QUESTIONNAIRE FOR THE ZION PROJECT ASSOCIATES

Circle the number after each question that best represents your present position.

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	2	3	4	5

1.	At present I know much about Columbus, Georgia.	1 2 3 4 5
2.	I am interested in learning about Columbus' culture and beliefs.	1 2 3 4 5
3.	I would be interested in meeting with people of another culture.	1 2 3 4 5
4.	Black people are living in Columbus culture.	1 2 3 4 5
5.	Most Black Nicaraguans are familiar with the past.	1 2 3 4 5
6.	Most Black Nicaraguans use stories to communicate.	1 2 3 4 5
7.	Most Black Nicaraguans need to build self-esteem.	1 2 3 4 5
8.	Columbus, Georgians know very little about Black Central Americans in Nicaragua.	1 2 3 4 5
9.	Most Black Americans are shy and timid because they are taught to dislike the way they look.	1 2 3 4 5
10.	Most Black Americans are counted out like Black Nicaraguans.	1 2 3 4 5
11.	People who go to church in Nicaragua are open to accept people of another culture than non-church goers.	1 2 3 4 5
12.	The world would be worse without the involvement of local churches in foreign and global ministries.	1 2 3 4 5

13. It is important that different local churches be involved in mutual efforts to contact Christians in other cultures. 1 2 3 4 5

14. Black women can serve in every position within the church. 1 2 3 4 5

15. Black women can be elected, appointed and ordained. 1 2 3 4 5

16. A marriage/wedding is an exciting occasion. 1 2 3 4 5

17. Singing a solo is a reason to be proud. 1 2 3 4 5

18. A college graduation is a reason to be proud. 1 2 3 4 5

19. A baptism and baby dedication is a reason to be proud. 1 2 3 4 5

Circle either "YES" or "NO" to the following.

1. Columbus, Georgia is in the United States of America. Yes No

2. The majority of the inhabitants are black. Yes No

3. The official national language of Columbus is English. Yes No

4. Various forms of Christianity exist in Columbus. Yes No

5. The official national language of Columbus is English. Yes No

6. Columbus internationally trades stocks and bonds. Yes No

7. Blacks everywhere have reason to be proud of the contributions of other blacks in Nicaragua and in the United States. Yes No

Complete the following questions in your own words.

1. Our church would grow in its understanding of its identity if we would do what?

2. Meeting a Columbus pastor and corresponding with Christians from other parts of the world would help me to do what?

3. I am glad to be invited to be a project associate because of what?

4. What church position of authority can black women and you envision reaching and why?

5. Where does the water supply, food supply and jobs come from in Columbus?

6. What is the ethnic population?

7. Tell what affect does color, race or nationality have on you?

8. Is there a system of privilege based on class or race?

9. Tell what is considered a family? And, what is your family make-up? for example, living grandparents, fathers, mothers, sons, daughters, etc...)

10. Tell what you know about other churches' relationship with other churches and denominations?

11. What is the structure of the Columbus church?

12. How is God worshipped and praised in the church?

13. How is the church supported and financed?

APPENDIX A5

MID-TEST QUESTIONNAIRE FOR THE ZION PROJECT ASSOCIATES

Circle the number after each question that best represents your present position.

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	2	3	4	5

1. At present I know more about Columbus, Georgia that I did not know before. 1 2 3 4 5
2. I am interested in learning more about Columbus' culture and beliefs. 1 2 3 4 5
3. I would be interested in meeting with people of another culture. 1 2 3 4 5
4. Black people are living in Columbus culture. 1 2 3 4 5
5. Most Black Nicaraguans are familiar with the past. 1 2 3 4 5
6. Most Black Nicaraguans use stories to communicate. 1 2 3 4 5
7. Most Black Nicaraguans need to build self-esteem. 1 2 3 4 5
8. Columbus, Georgians know very little about Black Central Americans in Nicaragua. 1 2 3 4 5
9. Most Black Americans are shy and timid because they are taught to dislike the way they look. 1 2 3 4 5
10. Most Black Americans are counted out like Black Nicaraguans. 1 2 3 4 5
11. People who go to church in Nicaragua are open to accept people of another culture than non-church goers. 1 2 3 4 5
12. The world would be worse without the involvement of local churches in foreign and global ministries. 1 2 3 4 5

13. It is important that different local churches be involved in mutual efforts to contact Christians in other cultures. 1 2 3 4 5

14. Black women can serve in every position within the church. 1 2 3 4 5

15. Black women can be elected, appointed and ordained 1 2 3 4 5

16. A marriage/wedding is an exciting occasion. 1 2 3 4 5

17. Singing a solo is a reason to be proud. 1 2 3 4 5

18. A college graduation is a reason to be proud. 1 2 3 4 5

19. A baptism and baby dedication is a reason to be proud. 1 2 3 4 5

Circle either "YES" or "NO" to the following.

1. Columbus, Georgia is in the United States of America. Yes No

2. The majority of the inhabitants are black. Yes No

3. The official national language of Columbus is English. Yes No

4. Various forms of Christianity exist in Columbus. Yes No

5. The official national language of Columbus is English. Yes No

6. Columbus internationally trades stocks and bonds. Yes No

7. Blacks everywhere have reason to be proud of the contributions of other blacks in Nicaragua and in the United States. Yes No

Complete the following questions in your own words.

1. Our church would grow in its understanding of its identity if we would do what?

2. Meeting a Columbus pastor and corresponding with Christians from other parts of the world would help me to do what?

3. I am glad to be invited to be a project associate because of what?

4. What church position of authority can black women and you envision reaching and why?

5. Where does the water supply, food supply and jobs come from in Columbus?

6. What is the ethnic population?

7. Tell what affect does color, race or nationality have on you?

8. Is there a system of privilege based on class or race?

9. Tell what is considered a family? And, what is your family make-up? (for example, living grandparents, fathers, mothers, sons, daughters, etc...)

10. Tell what you know about other churches' relationship with other churches and denominations?

11. What is the structure of the Columbus church?

12. How is God worshipped and praised in the church?

13. How is the church supported and financed?

APPENDIX A6

POST TEST QUESTIONNAIRE FOR THE ZION PROJECT ASSOCIATES

Circle the number after each question that best represents your present position.

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	2	3	4	5

1. At present I know much about Columbus, Georgia. 1 2 3 4 5
2. I am interested in learning more about Columbus' culture and beliefs. 1 2 3 4 5
3. I would be interested in meeting with people of another culture. 1 2 3 4 5
4. Black people are living in Columbus culture. 1 2 3 4 5
5. Most Black Nicaraguans are familiar with the past. 1 2 3 4 5
6. Most Black Nicaraguans use stories to communicate. 1 2 3 4 5
7. Most Black Nicaraguans need to build self-esteem. 1 2 3 4 5
8. Columbus, Georgians know very little about Black Central Americans in Nicaragua. 1 2 3 4 5
9. Most Black Americans are shy and timid because they are taught to dislike the way they look. 1 2 3 4 5
10. Most Black Americans are counted out like Black Nicaraguans. 1 2 3 4 5
11. People who go to church in Nicaragua are open to accept people of another culture than non-church goers. 1 2 3 4 5
12. The world would be worse without the involvement of local churches in foreign and global ministries. 1 2 3 4 5

13.	It is important that different local churches be involved in mutual efforts to contact Christians in other cultures.	1 2 3 4 5
14.	Black women can serve in every position within the church.	1 2 3 4 5
15.	Black women can be elected, appointed and ordained	1 2 3 4 5
16.	A marriage/wedding is an exciting occasion.	1 2 3 4 5
17.	Singing a solo is a reason to be proud.	1 2 3 4 5
18.	A college graduation is a reason to be proud.	1 2 3 4 5
19.	A baptism and baby dedication is a reason to be proud.	1 2 3 4 5

Circle either "YES" or "NO" to the following.

1.	Columbus, Georgia is in the United States of America.	Yes	No
2.	The majority of the inhabitants are black.	Yes	No
3.	The official national language of Columbus is English.	Yes	No
4.	Various forms of Christianity exist in Columbus.	Yes	No
5.	The official national language of Columbus is English.	Yes	No
6.	Columbus internationally trades stocks and bonds.	Yes	No
7.	Blacks everywhere have reason to be proud of the contributions of other blacks in Nicaragua and in the United States.	Yes	No

Complete the following questions in your own words.

1. Our church would grow in its understanding of its identity if we would do what?

2. Meeting a Columbus pastor and corresponding with Christians from other parts of the world would help me to do what?

3. I am glad to be invited to be a project associate because of what?

4. What church position of authority can black women and you envision reaching and why?

5. Where does the water supply, food supply and jobs come from in Columbus?

6. What is the ethnic population?

7. Tell what affect does color, race or nationality have on you?

8. Is there a system of privilege based on class or race?

9. Tell what is considered a family? And, what is your family make-up? (for example, living grandparents, fathers, mothers, sons, daughters, etc...)

10. Tell what you know about other churches' relationship with other churches and denominations?

11. What is the structure of the Columbus church?

12. How is God worshipped and praised in the church?

13. How is the church supported and financed?

APPENDIX B

NEW PROJECT ASSOCIATES LIST: BETH SALEM PRESBYTERIAN CHURCH

Ms. [redacted] -	Retired High School Counselor; Former Clerk of Session; Parliamentarian of Columbus Chapter of Alpha Kappa Alpha; Has served on various committees of the church; B.A. from Clark College; M.A. Columbus College.
Mrs. [redacted] -	Professor, Columbus College; Trustee and former Session member; Vice President of the State of Georgia of the Daughters of Isis; member of Alpha Kappa Alpha; M.A. Columbus College.
Ms. [redacted] -	Lawyer, Young Adult Choir Director, member of Alpha Kappa Alpha; M.A. from Clark Atlanta University; J.D. University of Iowa.
Mrs. [redacted] -	Sunday School Teacher; Chairperson of the Deacon Board; Day Care Provider; Coordinates the Food Ministry.
Mr. [redacted] -	Deacon Broad member, Retired Sergeant in the United States Army, Fort Benning; student, Columbus College.
Mr. [redacted] -	Deacon; Insurance Broker; B.A. Columbus College.
Mr. [redacted] -	Young Adult Leader; Senior, Morehouse College; Drummer.
Mr. [redacted] -	Elder; Member of Session; Laborer, Fort Benning Military Installation.
Mr. [redacted] -	Young Adult; Deliverer, Food Ministry; Senior, High School.
Mr. [redacted] -	Retired Sergeant; Owner, Auto Mechanic Shop.

Mrs. [redacted] - Member; Clerk, Fort Benning.

Mrs. [redacted] - Member; Homemaker; widow.

APPENDIX C

NEW PROJECT ASSOCIATES LIST: ZION BAPTIST CHURCH

Mrs. [redacted] - Church Clerk; Laborer.

Mr. [redacted] - Trustee Board Member; Laborer

Mrs. [redacted] - Sunday School Teacher.

Mr. [redacted] - Deacon Board Chairman, Retired Laborer.

Mrs. [redacted] - Trustee Board Member; Homemaker; and Treasurer.

Mr. [redacted] - Lay Minister; College Student in preparation for seminary.

Ms. [redacted] - College Student; Choir Member; and Youth Group Leader.

[redacted] - Homemaker; Sunday School Teacher.

Mr. [redacted] - Boatmen worker; Member of the Church.

Ms. [redacted] - College student; Youth Leader.

[redacted] - Deacon, Choir Member; Laborer.

Mr. [redacted] - Associate Minister, Sunday School Teacher.

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